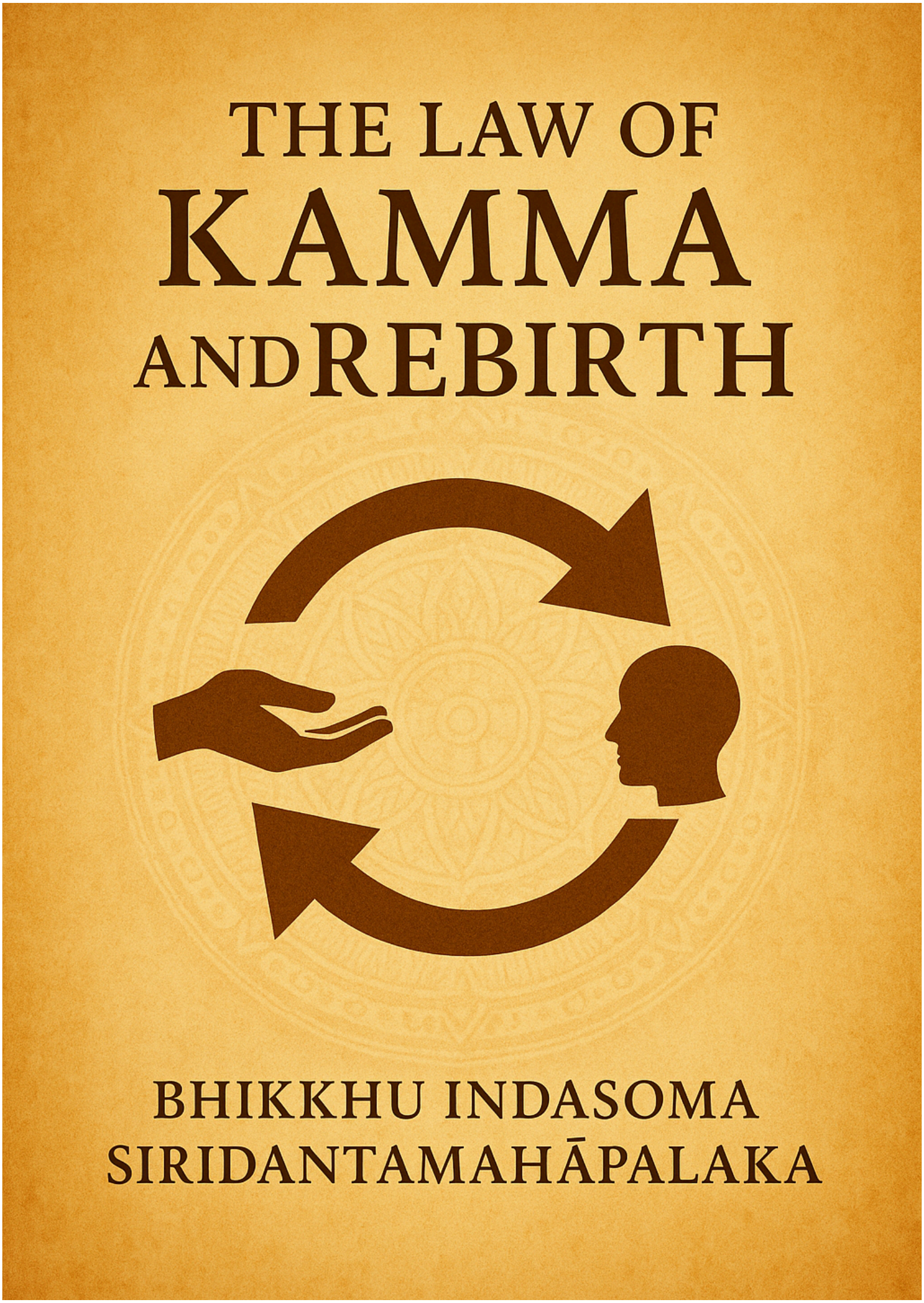
THE LAW OF KAMMA AND REBIRTH

BHIKKHU INDASOMA
SIRIDANTAMAHĀPALAKA



By Bhikkhu Indasoma Siridantamahapalaka

The Law of Kamma and Rebirth

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The Law of Kamma and Rebirth

Mind Science and compass for Everyday Life: Navigating Mind, Matter, and Liberation

Book 3 of the series: Introduction to Buddhist Abhidhamma for Beginners

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Dedication

May this small book be a light for beginners on the path of wisdom.
May all who read it understand their own mind, live kindly, and see truth clearly.
May this work honor the Buddha, the Dhamma, and the Sangha.

The Law of Kamma and Rebirth

Mind Science and compass for Everyday Life: Navigating Mind, Matter, and Liberation

The Law of Kamma and Rebirth

By ***Bhikkhu Indasoma Siridantamahapalaka***

ORCID iD: 0009-0000-0697-4760

The Law of Kamma and Rebirth

ဝန္ဒနာ

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

ဗုဒ္ဓဿ ဒန္တဓာတုယော မဟာသရီရဓာတုယော ဝန္ဒနံ ကရောမိ ၊ ဗုဒ္ဓဿ ဒန္တဓာတုယော ဥဘတော ဟတ္ထေ
ဓာရေန္တော ပသန္နစိတ္တော၊သက္ကစ္စံ ပူဇံ ကရောမိ၊ ဂရုကရောန္တော နမာမိ။
ဣမာ ဗုဒ္ဓဿ ဒန္တဓာတုယော သဒ္ဓါ-ပသာဒေန ပူဇေမိ၊ အဓိဋ္ဌာန-ပရမိယာ လဒ္ဓါ၊မယာ ရက္ခိတာ
သုပ္ပတိဋ္ဌိတာ။
ဣမာ ဓာတုယော ဣဓ ပတိဋ္ဌိတာ သွာဂတ နာမ ဝိဟာရေ၊
တာသံ ရက္ခဏ-ဂေါပန-ပရိဟာရ-ကရဏံ ၊ မယာ ဘိက္ခု ဓမ္မသာမိ သိရိဒန္တမဟာပါလက နာမ
သက္ကစ္စံ ပဝတ္တတိ။
ယာ ဒိသာ လောကဓာတူသု ၊ ဗုဒ္ဓါနုဘာဝေန ဇောတန္တိ၊ တာဒိသေန အနုဘာဝေန
ဣမာ ဓာတုယော သုပ္ပရိဂ္ဂဟိတာ ဟောန္တု။
သဗ္ဗန္တရာယာ ဝူပသမ္မန္တု ၊ သဗ္ဗုပဒ္ဒဝါ န ဘဝန္တု၊ ကာယိကာ စေတသိကာ ရောဂါ ဝူပသမ္မန္တု၊
ကမ္မံ ဣဒံ အနဝဇ္ဇံ နိဋ္ဌံ ဂစ္ဆတု။
ဣမဿ ပုညကမ္မဿ ဖလေန၊ ဣမိဿာ ဒန္တဓာတုပူဇနာယ အာနိသံသေန၊ အာယု ဝဏ္ဏော သုခံ ဗလံ
ပညာ စ ၊ မယ္ဟံ စ သဗ္ဗေသံ စ သတ္တာနံ ဝဍ္ဎန္တု၊ သမ္မာ သမ္မဇ္ဇန္တု။
အန္တော အန္တော သတတံ ရက္ခာ၊ ဗာဟိရံ သဗ္ဗယောဂ-ဝူပသမော ဟောတု။
ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိံ ၊ ဣတိ ဒန္တဓာတုယော နမသာမိ။

Namo tassa bhagavato arahato sammāsambuddhassa.

Buddhaṁ saraṇaṁ gacchāmi. Dhammaṁ saraṇaṁ gacchāmi. Saṅghaṁ saraṇaṁ gacchāmi.

Abhidhammassa garuṁ katvā, Buddhasāsanassa hitāya sukhāya ca,

imaṁ navakoṭṭhāsa-abhidhammaganthaṁ sampādetuṁ paṭipajjāmi.

Sabbantarāyavinodanatthaṁ, sabbupaddavavupasamanatthaṁ,

kalyāṇamittānaṁ anuggahena, pīṇitacittena kataññutāya ca,

kammantaṁ idha suciṇṇaṁ hotu.

Yaṁ kiñci dosaṁ uppajjeyya, taṁ khamantu sabbe satthariyā.

Puññañca mayaṁ pasavāma, taṁ sabbasattānaṁ hitāya saṅvibhajāma.

Imassa kammassa puññaphalena,

āvuso, ayaṁ navakaṇḍa-abhidhammasarīso

aniṭṭhārahaṁ anāvikaraṇaṁ anupaddavaṁ

sampatti-paripūrakaraṇaṁ ca hotu.

Dhammo have rakkhati dhammacāriṁ (dhp-aṭṭhakathā niddesaṃ);

sabbītiyā sabbayogā ca vūpasammantu.

Sukhaṁ hotu kalyāṇaṁ, kiccassa niṭṭhānaṁ sukhato nipphattu,

anāmayena, averena, abyābajjhena.

Bhikkhu Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka

The Author

The office of Siridantamahapalaka

The Hswagata Buddha Tooth Relics Preservation Museum,Myanmar.

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

ဗုဒ္ဓံ သရဏံ ဂစ္ဆာမိ. ဓမ္မံ သရဏံ ဂစ္ဆာမိ. သင်္ဃံ သရဏံ ဂစ္ဆာမိ။

အဘိဓမ္မဿ ဂရုံ ကတွာ၊ ဗုဒ္ဓသာသနဿ ဟိတာယ သုခါယ စ၊
ဣမံ နဝကောဋ္ဌာသ-အဘိဓမ္မဂြန္ထံ သမ္ဟာဒေတုံ ပဋိပဇ္ဇာမိ။

သဗ္ဗန္တရာယဝိနောဒနတ္ထံ၊ သဗ္ဗုပဒ္ဒဝဝူပသမနတ္ထံ၊
ကလျာဏမိတ္တာနံ အနုဂ္ဂဟေန၊ ပီဏိတစိတ္တေန ကတညုတာယ စ၊
ကမ္မန္တံ ဣဓ သုစိဏ္ဏံ ဟောတု။

ယံ ကိဉ္စိ ဒေါသံ ဥပ္ပဇ္ဇေယျ၊ တံ ခမန္တု သဗ္ဗေ သတ္ထာရိယာ
ပုညဥ္စ မယံ ပသဝါမ၊ တံ သဗ္ဗသတ္တာနံ ဟိတာယ သင်္ဂိဘဏမ
ဣမဿ ကမ္မဿ ပုညဖလေန၊
အာဝုသော၊ အယံ နဝကထ္ထ-အဘိဓမ္မသရသော
အနိဋ္ဌာရဟံ အနာဝိကရဏံ အနုပဒ္ဒဝံ
သမ္ပတ္တိ-ပရိပူရကရဏံ စ ဟောတု။

ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိံ ၊
သဗ္ဗီတိယာ သဗ္ဗယောဂါ စ ဝူပသမ္မန္တု။

သုခံ ဟောတု ကလျာဏံ၊ ကိစ္စဿ နိဋ္ဌာနံ သုခတော နိပ္ဖတ္တု၊
အနာမယေန၊ အဝေရေန၊ အဗျာဗဇ္ဈေန။

ဘိက္ခု ဓမ္မသမိ @ ဘိက္ခု ဣန္ဒသောမ သိရိဒန္တမဟာပါလက

The Law of Kamma and Rebirth

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Mind Science and compass for Everyday Life: Navigating Mind, Matter, and Liberation

The law of Kamma and Rebirth

By

Bhikkhu Indasoma Siridantamahapalaka

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The Law of Kamma and Rebirth

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The Law of Kamma and Rebirth

Dedication

This third book is dedicated to everyone who has ever wondered,
*"**What am I really made of?***
Is it just this body, these clothes, this face in the mirror?"

To young students, meditators, and readers
*who wish to see not only the **mind (Citta)**,*
*but also the **world of matter (Rūpa)***
more clearly and more wisely.

To our parents and teachers
who care for our bodies with food, medicine, and safety,
and also care for our hearts with Dhamma guidance.

To the noble Buddha,
who taught that all things we call "body" and "world"
*can be understood as **small conditioned phenomena**,*
arising and passing away,
not a lasting self.

*May this book help you see your body not as something to be proud of or ashamed of, but as **Rūpa (matter)**,arising from causes and conditions,changing moment by moment.*

May this understanding bring less clinging, more wisdom, and a lighter heart.

May all who read this
be healthy in body,
peaceful in mind,
and free in heart. 🌿

— Bhikkhu Indasoma Siridantamahapalaka

Acknowledgments

Gratitude is extended to:

- ***Mogok Sayadawgyi's lineage**, whose cycle diagrams inspired this teaching method.*

- ***Dr. Sīlānanda**, **Dr. Mehm Tin Mon**, and **Ashin Janakābhivaṁsa**, whose works on Abhidhamma in daily life serve as doctrinal anchors.*

- *The learners, teachers, and colleagues who piloted classroom drills and feedback exercises that shaped the "Practice Packs" in this volume.*

Who This Book Is For

- *Students of Abhidhamma who want precise, practical diagnosis of live moments.*

- *Meditation teachers needing lawful language for urge-driven episodes (vedanā → taṇhā pivot) without hand-waving.*

- *Researchers building bridges between cognitive science framing and classical conditional analysis.*

The Law of Kamma and Rebirth

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Synopsis:

Why do good and bad things happen? How does life continue after death? This book explains the Abhidhamma view of *Kamma* — intentional action — and *Rebirth-linking consciousness.* It shows how wholesome and unwholesome actions bring results, and how the mind continues from one life to another. Using clear examples, it also describes the different planes of existence and how to shape a peaceful future through good deeds and right understanding.

Learning Outcome:

Readers will understand the law of cause and effect in mental and moral terms, encouraging responsibility for their own thoughts and actions. They will learn that freedom begins by purifying intention.

Abstract

This book investigates the Abhidhamma explanation of *Kamma* (intentional action) and *Paṭisandhi Citta* (rebirth-linking consciousness). It describes how wholesome and unwholesome intentions generate future results across lifetimes and how consciousness continues through the process of death and rebirth. The text outlines the four types of Kamma, their modes of ripening, and the various planes of existence in which beings are reborn. With ethical and psychological clarity, it shows how personal responsibility and intention determine one's destiny. The book guides readers toward an experiential understanding of moral causation and the continuity of consciousness beyond physical life.

May this volume help you see moments as moments—clearly, kindly, and to liberating effect.

With Respect

The Author

Sao Dhammasami

Bhikkhu Indasoma Siridantamahapalaka (Pen Name)

The Law of Kamma and Rebirth

Homage

Homage to the Blessed One, the Worthy One, the Fully Enlightened One.

ACKNOWLEDGMENT

If the explanations in this book are clear and easy to understand, the credit belongs entirely to my revered Teachers, whose guidance and instruction have been my compass.

If errors remain, or if improvements are needed, they arise from my own limitations alone.

I respectfully invite the most senior members of the Saṅgha, as well as learned elders and fellow practitioners, to offer their feedback, corrections, and guidance should they find mistakes or shortcomings in this work.

— *Bhikkhu Indasoma Siridantamahapalaka*

The Author

DIGITAL ACCESS NOTE

To support learning and integration, this volume is accompanied by ***downloadable prompt cards and visual aids****. These resources are designed for classroom use, personal study, and practice integration.*

Readers are encouraged to ***scan the QR code below*** *to download, print, and use these materials as supportive companions to the text.*

Access Link:

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Scan to Download:

“Scan here for Prompt Cards & Visual Aids — ready to download and print.”

Foreword

In the first two books of this series, we looked "inside" the mind:

- **Book 1** explored **Citta (consciousness)** – the knowing moment.

- **Book 2** explored **Cetasikā (mental factors)** – the many qualities that color each Citta.
- In **Book 3**, we turn toward the **other side of experience**:

  Rūpa (matter) – the world of body and material things.

The **Abhidhammattha Saṅgaha**, as explained in *A Comprehensive Manual of Abhidhamma*, divides reality into four ultimate types:
consciousness (Citta), mental factors (Cetasikā), matter (Rūpa), and Nibbāna.

This book focuses on **Rūpa**:

- how Abhidhamma explains the **material side** of life,

- how our **body** and the **outside world** can be seen as **groups of tiny phenomena,**

- and how this understanding can help us hold the body **more wisely and gently**.

According to the Abhidhamma, **matter (Rūpa)** is analyzed into **28 kinds of material phenomena**.

These include:

- the **four great essentials (Mahā-bhūta) –**
  earth, water, fire, air elements;

- and **24 derived forms** that depend on these essentials,
  such as the **sense organs, visible form, sound, life faculty, nutriment**, and so on.

They arise from **four main causes**:

1. **Kamma** (past intentional action)

2. **Citta** (present consciousness)

3. **Utu** (temperature)

4. **Āhāra** (nutriment, food)

Of course, this can sound very technical. The purpose of this beginner's book is to **make it simple and alive**:

- You will meet the **four great elements** through **everyday examples**
  like lifting a bag, drinking water, feeling warmth, or moving in the wind.

- You will see how the **sense organs** and **sense objects**
  are explained as different types of **Rūpa**.

- You will learn that this body and the whole world
  are just combinations of **mind and matter working together**.

The aim is not to turn you into a scientist of atoms,
but to help you see that:

What we proudly call "my body,"
and what we fear as "my pain" or "my change,"

are actually **changing Rūpa**,
not a solid, permanent "me."

When this is understood slowly and gently, attachment to the body becomes **lighter**, and kindness toward the body can become **wiser**.

May this third book support you in seeing both **mind and matter** more clearly,
and in moving one step close to true peace and freedom. 🌿

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Preface

This book is about a question that almost everyone asks at some point:

> "Why do things happen to me the way they do?"

Sometimes life feels fair. Sometimes it feels very unfair.
We see people doing bad things and seeming to "get away with it".
We see kind people suffering.

The Abhidhamma, a deep part of the Buddha's teaching, offers a calm and detailed way to look at this. It speaks about **kamma** (intentional action) and **vipāka** (result), and about how the mind and body move on from one life to another.

In *Consciousness Enlarged*, Venerable U Thittila explains that **kamma** basically means "action, work, or deed". Whenever there is **volition (intention)** to act with mind, speech, or body, there is kamma. He says that thinking and planning is **mental action (mano-kamma)**, speaking is **verbal action (vacī-kamma)**, and physical movement like walking or taking something is **bodily action (kāya-kamma)**. Wherever volition directs these, there is kamma.

He also explains that nothing in our experience appears at random. Pleasant and unpleasant events arise **in dependence on causes**, including past action. When something happens to us, it has not come from nowhere; it stands in a **causal relationship** with actions done before.

On another page he describes how our actions are not only followed by immediate results, but also build a deeper **potential** in our mind-stream. This potential both "heaps up" results of action and becomes a **tendency towards rebirth**. He sums this up with the phrase:

> "action cumulative of resultant tending towards rebirth"

to describe the technical term **bhava** ("becoming").

In simple words:

- Every intentional action plants a seed.
- Seeds grow into results in this life and in future lives.
- Strong, repeated actions build a direction for where our mind will be reborn.

This book, **The Law of Kamma and Rebirth**, is a beginner-friendly doorway into these ideas.

It is based mainly on:

- *A Comprehensive Manual of Abhidhamma* (Bhikkhu Bodhi, ed.), especially the chapters on **consciousness**, **kamma**, and **process-freed cittas**.
- *Consciousness Enlarged* by Venerable U Thittila, which gives clear explanations of **good and bad roots**, **kamma and result**, and **becoming (bhava)** as “action cumulative of resultants tending towards rebirth”.
- Dr. Nandamālabhivamsa’s *Fundamental Abhidhamma*, especially the sections on **kamma** and **rebirth** (used as background source, without reproducing technical detail).

Because Abhidhamma is very detailed and sometimes difficult, this book does **not** try to explain every classification or Pāli term. Instead, it has three main goals:

1. **To explain the law of kamma in simple language.**
   You will learn what kamma really is (intention), how it becomes mental, verbal, and bodily action, and how results can appear quickly or much later.

2. **To show how kamma and rebirth are linked.**
   Drawing on U Thittila’s explanation of dependent arising, we look at **craving**, **attachment**, and **becoming (bhava)**: how actions become “action cumulative

of resultant tending towards rebirth," and how this supports the continuation of the mind-stream into a new life.

3. **To encourage personal responsibility for the mind.**
   The Abhidhamma teaches that nothing in conditioned existence happens without causes. A key principle Thittila highlights is that "nothing whatsoever in this conditioned existence occurs at random… everything operates strictly in accordance with a regular, clearly definable causal law."
   If this is so, then how we think, speak, and act **really matters**.

Because you may be new to these ideas, every chapter:

- Uses **simple English** and avoids technical language where possible.
- Starts with a **real-life example** (like a chat message, a small lie, an act of kindness).
- Connects the story to **Abhidhamma ideas** about roots (greed, hatred, delusion and their opposites), kamma, and result.
- Ends with a short **summary** and gentle **questions for reflection**, so you can relate the teaching to your own life.

Book 4 is organised in small steps:

- What kamma is, and why intention is the heart.
- How unwholesome kamma leads "downward" and wholesome kamma leads "upward".

- How **rebirth-linking consciousness** starts a new life as a result of past kamma and “becoming”.

- How the **planes of existence** (happy and woeful) are connected to the quality of our actions.

- And finally, how all of this points to the importance of **caring for our own mind**, moment by moment.

At the end, you will also find a **Daily Kamma Diary** template. This is a small practice tool to help you:

- Notice your **thoughts, words, and actions** more clearly.

- See which ones are rooted in greed, hatred, and delusion, and which are rooted in generosity, kindness, and wisdom.

- Slowly train your own stream of consciousness in a brighter direction.

This book is not here to make you afraid of punishment. It is to help you see:

You are not a helpless victim of random events.
You are a living stream of causes and conditions.
And you have the power, right now, to plant better causes.

May this small, simple introduction to kamma and rebirth help you:

- understand your life more clearly,

- treat others more kindly, and

- walk step by step toward freedom from suffering.

The Law of Kamma and Rebirth

Introduction to the Series

The *Introduction to Buddhist Abhidhamma for Beginners* series aims to gently guide students through the main topics of the Abhidhamma Pitaka — the part of the Buddhist canon that analyzes mind and matter in the smallest possible details.

The series follows a natural path:

1. **Understanding the Mind (Citta)** — how consciousness works.
2. **Mental Factors (Cetasika)** — the qualities that accompany consciousness.
3. **Matter (Rūpa)** — the physical side of existence.
4. **Kamma and Rebirth** — how actions bring results.
5. **Cognitive Process** — how we perceive and think.
6. **Dependent Arising** — the web of conditions in life.
7. **Meditation and Insight** — the path of practice.
8. **Nibbāna** — the final peace.

Each book stands alone, but together they build a full picture — from understanding the mind to realizing liberation.

Introduction to Book 1 — Understanding the Mind (Citta)

Every day, we experience hundreds of thoughts, feelings, and reactions. We say, "I am happy," or "I am sad." But in the teaching of the Buddha, there is no permanent "I" who feels — only **Citta**, the moment of knowing.

Citta means "consciousness" — the knowing of an object.
It is not a thing but a process. Like bubbles rising and bursting in water, moments of consciousness appear and disappear again and again.
Each moment knows one object — a sight, a sound, a smell, a thought, or an emotion.

In Abhidhamma, this process is explained clearly:

- There are **89 types of consciousness** (or 121 when expanded).
- Each Citta is either wholesome, unwholesome, or neutral.
- Each Citta arises due to causes and passes away immediately.

This book will not use difficult terms.
Instead, it will help you understand Citta through simple ideas and examples from life — like how you feel when you see a flower, or hear your name, or remember something kind.

We will learn:

- What consciousness is and how it works,
- How thoughts arise and pass,

- How the quality of the mind changes moment by moment,

- And how to see this clearly in meditation and daily life.

By understanding Citta, you begin to understand yourself — not as a fixed person, but as a living stream of awareness shaped by causes and conditions.

As Bhikkhu Bodhi wrote in *A Comprehensive Manual of Abhidhamma*,

> "Consciousness is the chief factor in experience; it is that which knows its object."

To know consciousness is to begin to know the truth.

Introduction to Book 2 Inside the Mind: Cetasika (Mental Factors)

Series: Introduction to Buddhist Abhidhamma for Beginners

Understanding the 52 mental factors that arise together with Citta (consciousness),
based on the Abhidhammattha Saṅgaha and classic commentaries.

A Note to the Reader

In Book 1, we learned about Citta (mind, consciousness) —
the "knowing" moment that arises and passes, again and again.

But Citta never comes alone.

Each moment of knowing is surrounded and colored by many small helpers.
These helpers are called Cetasika (mental factors).

- *Some are always there, every time you know anything.*
- *Some come only sometimes.*
- *Some are wholesome, making the mind bright.*
- *Some are unwholesome, making the mind dark.*

In the Abhidhamma, these are carefully listed as 52 Cetasikas (mental factors).
They arise together with Citta, share the same object, and disappear together with Citta (this is explained in A Comprehensive Manual of Abhidhamma, chapter II).

In this book, we will:

- *Meet these 52 mental factors like characters in a story.*
- *See how they combine with different types of mind.*
- *Use simple, modern examples so you can spot them in your own daily life.*

You don't need to remember all names at once.
Just relax, read slowly, and let the picture build step by step.

How This Book Is Organized

In Book 2, we will:

1. *Introduce Cetasika – what they are and how they relate to Citta.*

2. Learn the four big groups:

- *Universal mental factors (always present)*
- *Occasional mental factors (sometimes present)*
- *Unwholesome mental factors*
- *Beautiful (wholesome) mental factors*

3. Meet each factor with:

The Law of Kamma and Rebirth

- *Pāli name with English meaning*
- *Simple explanation*
- *Real-life example*
- *Short reflection*

Think of this book as a map of the inner weather of your mind.

The Law of Kamma and Rebirth

Introduction

Imagine this.

You wake up late.
Your room is messy.
You check your phone and see a message:

"Why didn't you answer yesterday? Are you ignoring me?"

In a few seconds:

- *Your mood changes.*

- *Thoughts appear: "They're so demanding..." or "I'm such a bad friend..."*

- *Maybe you feel anger, shame, worry, or sadness.*

The world outside has not changed very much in that moment.
But your inner world looks completely different.

What changed?
Not your friend.
Not your phone.
What changed was the state of your mind.

Abhidhamma, the Buddha's deep analysis of mind and matter, has a special way of talking about this. It says that each moment of consciousness is not alone. Every moment of mind is like a team, made of:

- *Consciousness (citta) – the bare knowing, the "turning on" of experience.*

- *Mental factors (cetasikas) – the "players" that come along with consciousness and give it a certain flavor: angry, kind, sleepy, focused, jealous, joyful, and so on.*

In Book 1, we looked at citta:
the basic moments of knowing.

In Book 2, we looked at rūpa:
the material side – body, sense organs, and physical world.

Now in Book 3, we go into the details of the mind-team itself:
the mental factors.

What are mental factors?

You can think of mental factors like the colors and textures that appear with the mind.

For example:

- *Feeling (vedanā) – whether an experience feels pleasant, unpleasant, or neutral.*

- *Perception (saññā) – the labeling / recognition: "friend", "enemy", "phone", "homework".*

- *Volition (cetanā) – the pushing or "intending" that becomes kamma.*

- *Attention, confidence, mindfulness, concentration, wisdom – helpful mental factors.*

- *Greed, anger, jealousy, laziness, restlessness – unhelpful mental factors.*

When you are angry:

- *The citta is a moment of knowing,*

- *But the mental factors burning alongside it are things like anger, ill will, maybe arrogance.*

When you are kind:

- *The citta is still just knowing,*

- *But the mental factors now include friendliness, non-hatred, maybe compassion and beneficial intention.*

So the "flavor" of the mind is decided not by consciousness alone, but by which factors accompany it.

Why study mental factors?

You might think:

> *"Isn't this too detailed? Why do I need to know fifty-something mental factors?"*

Here are three reasons.

1. To really know yourself

Most of the time we say:

- *"I am angry."*
- *"I am sad."*
- *"I am lazy."*

Abhidhamma gently breaks this into pieces:

- *"In this moment, anger is present with consciousness."*
- *"In this moment, sadness is present, together with feeling and perception."*

You start to see:

- *The "I" is just changing combinations of mental factors.*
- *Anger is not "who you are"; it is a visitor in the mind.*
- *Kindness is also a visitor you can invite more often.*

Knowing the names and behavior of these visitors helps you recognize them quickly and not be completely controlled by them.

2. To understand wholesome and unwholesome clearly

The Buddha often spoke about:

- *Unwholesome roots – greed, hatred, delusion.*

- *Wholesome roots – non-greed, non-hatred, wisdom.*

Mental factors are where these roots show themselves.

- *When greed is present, you feel grasping, wanting, never satisfied.*

- *When hatred is present, the heart feels hot, tight, pushing away.*

- *When delusion is present, there's confusion, fogginess, wrong view.*

On the other hand:

- *When non-greed (generosity / letting go) is present, the mind feels open and light.*

- *When non-hatred (kindness / goodwill) is present, there is warmth and softness.*

- *When wisdom is present, the mind sees cause and effect more clearly.*

By seeing which mental factors are in the mind right now, you can tell:

- *"Is this moment planting good seeds or bad seeds?"*

- *"Is this moment feeding the cycle of suffering or helping to free the mind?"*

3. To prepare for deeper practice

In meditation, you try to watch:

- *Thoughts,*
- *Feelings,*
- *Reactions,*
- *Breath and body.*

Abhidhamma gives you a more precise map of what you are seeing. You start to notice:

- *"Oh, this is restlessness."*
- *"Now sloth and torpor are here – sleepy heaviness in the mind."*
- *"Here is mindfulness checking the present moment."*
- *"Now concentration is stronger."*

This is useful because:

- *You don't just say "I'm a bad meditator".*
- *You see, "Right now, this particular mental factor is strong. What supports it? What weakens it?"*

This makes your practice more intelligent and less about self-judgment.

How this book is structured

Book 3 keeps the same gentle style as the other books:

- *Simple English, short sentences.*
- *Real-life examples first.*
- *Then the Abhidhamma idea.*
- *Then a short summary and questions for reflection.*

We will look at mental factors in groups, such as:

1. *Universal factors – always present with every moment of mind, like feeling and perception.*
2. *Occasional or particular factors – sometimes present, sometimes not, like initial thought, decision, and energy.*
3. *Unwholesome factors – connected with greed, hatred, and delusion: things like shamelessness, restlessness, envy, stinginess.*
4. *Beautiful (wholesome) factors – connected with non-greed, non-hatred, and wisdom: faith, mindfulness, conscience, compassion, equanimity, and others.*

You don't need to memorize every Pāli word.

The goal is to recognize the patterns in your own heart.

Each chapter will answer questions like:

- *"What does this mental factor feel like?"*
- *"When does it usually arise?"*
- *"Is it helpful or unhelpful?"*
- *"How can I weaken the unwholesome ones?"*
- *"How can I strengthen the wholesome ones?"*

What Book 3 connects to

Book 3 stands in the middle of the series, connecting:

- *Book 1 (Citta) – the basic knowing of experience.*
- *Book 2 (Rūpa) – the physical side: sense organs and objects.*
- *Book 4 (Kamma and Rebirth) – the law of cause and effect in our actions.*

Mental factors are the bridge:

- *They arise with consciousness (Book 1).*

- *They are affected by bodily conditions and sense objects (Book 2).*

- *When they become strong intentions, they create kamma (Book 4).*

So, understanding mental factors is like learning the inner code of kamma:

- *Greedy, hateful, deluded factors → unwholesome kamma → suffering.*

- *Generous, kind, wise factors → wholesome kamma → happiness and progress.*

A gentle invitation

You do not have to become a "walking Abhidhamma dictionary".

You also do not have to be perfect.

This book invites you to:

- *Get curious about your own mind.*

- *Learn the names and faces of your mental states.*

- *See that even difficult states like anger or jealousy are not permanent and not "you".*

- *Train yourself, little by little, to give more space to beautiful factors like kindness, honesty, and wisdom.*

If you read slowly, think about the examples, and maybe use the Daily Kamma Diary from Book 4 together with this book, you will start to see something very important:

Your mind is not fixed.
It is a stream of mental factors that can be understood and trained.

May Book 3 help you recognize your own mind clearly,
so that you can guide it with more wisdom and compassion.

Book 4 – The Law of Kamma and Rebirth

Introduction

One day you might look around and quietly ask yourself:

- *"Why do good people sometimes suffer?"*
- *"Why do some people seem to do bad things and still live a happy life?"*
- *"What happens when we die? Does anything continue after this body stops?"*

These questions are very human. They are not only "religious" questions. They are questions about justice, meaning, and how to live.

In the Buddha's teaching, especially in the Abhidhamma, the answer is not "luck" and not "punishment by a god". The answer is the law of kamma (karma) and rebirth.

Kamma and rebirth in simple words

In everyday language, people sometimes say "karma" to mean "fate" or "whatever happens".

In Abhidhamma, kamma has a clear, precise meaning:

> *Kamma means intention.*
> *When you choose to think, speak, or act in a certain way, that intention is kamma.*

So:

- *When you help a friend from a kind heart → that is kamma.*
- *When you lie to protect yourself → that is kamma.*
- *When you sit and plan revenge in your mind → that is also kamma.*

Kamma is not only what you do outside. It begins inside the mind.

The Buddha's teaching explains that:

- *Wholesome kamma (based on generosity, kindness, and wisdom) brings pleasant and helpful results (vipāka).*
- *Unwholesome kamma (based on greed, hatred, and delusion) brings painful and harmful results.*

These results may show:

- *Very quickly (as feelings and moods in this life),*
- *Later in this life (as habits, character, situations),*
- *Or in future lives, as the type of rebirth we take and the "world" we wake up in next.*

Abhidhamma describes how the stream of consciousness does not simply stop at death.
The mind, driven by craving and past kamma, can take a new

rebirth-linking consciousness in a fresh life. This is how the law of kamma stretches across lifetimes.

What this book will do (and what it will not do)

This book is not here to scare you with threats like, "If you do X, you will be punished."

Instead, it wants to:

1. *Explain clearly what kamma really is*
   – not magic, not fate, but intention.

2. *Show how kamma brings results (vipāka)*
   – in the mind, in this life, and in future lives.

3. *Describe the process of rebirth in a calm, step-by-step way*
   – without needing to believe in a fixed "soul" jumping from body to body.

4. *Introduce the planes of existence*
   – the "happy" and "unhappy" realms, and how different kinds of kamma tend toward them.

5. *Encourage responsibility and hope*
   – to see that you are always planting seeds, and you can choose better ones.

This book will not:

- *Give scary stories about hell to make you obey.*

- *Say that every tiny event (like stubbing your toe) is "because you were bad".*

- *Tell you you're stuck or hopeless because of your past.*

Instead, it treats kamma as a natural law:
when certain causes are present, certain results follow.

How Book 4 is organised

To keep things gentle and clear, Book 4 is broken into short chapters.
Each chapter:

- *Begins with a simple real-life example (like a group chat, a small lie, helping at home).*

- *Explains the Abhidhamma idea in easy language.*

- *Ends with a summary and a few questions for reflection.*

Roughly, the book moves like this:

1. *What is Kamma?*
   – Kamma as intention, the three doors (body, speech, mind), and how seeds are planted.

2. *How Kamma Brings Results*
   – The link between kamma (cause) and vipāka (result), in this life and across lives.

3. The Many Jobs of Kamma

– How some kamma creates new experiences, some supports or blocks others, and how not all seeds must ripen.

4. When and Where Kamma Ripens

– Why results can be "soon", "later", or "in another life", and how many kammas interact.

5. Unwholesome Kamma

– Actions rooted in greed, hatred, and delusion, and how they pull the mind downward.

6. Wholesome Kamma

– Actions rooted in generosity, kindness, and wisdom, and how they lift the mind upward.

7. Rebirth-Linking Consciousness

– A simple look at how one life connects to the next without a fixed soul.

8. The Process of Death and Rebirth

– What happens in the mind at the end of life and the beginning of a new one, in a step-by-step way.

9. Planes of Existence

– Human, deva, and other planes; "happy" and "unhappy" realms; and how they relate to kamma.

10. Kamma, Body, and the Stream of Consciousness

– How kamma shapes both our mental life and our bodily

conditions, together with natural causes.

11. *Responsibility for Our Own Mind*
    – Gathering everything into a practical message: understanding kamma as an invitation to take care of your own mind and choices.

At the end you'll find a Daily Kamma Diary you can actually use:

- *To notice your thoughts, words, and actions,*
- *To see which roots (greed / hatred / delusion or their opposites) are present,*
- *And to slowly train your own stream of consciousness in a brighter direction.*

Who this book is for

This book is for you if:

- *You are curious about why things happen, not just "what" happens.*
- *You want to understand kamma and rebirth beyond superstition or fear.*
- *You like the idea of looking at your mind like a scientist of experience.*

- *You want to take gentle responsibility for your own thoughts, words, and actions.*

You do not need to have read all the Abhidhamma texts.
You do not have to know Pāli.
You only need:

- *A bit of interest,*
- *A bit of honesty with yourself,*
- *And a wish to grow in wisdom and kindness.*

A final thought before you start

Sometimes the law of kamma is misunderstood as something heavy, like a life sentence:
"You did this, so you must suffer forever."

But in the Buddha's teaching, seeing kamma clearly is actually good news:

- *It shows that things happen for reasons, not by pure accident.*
- *It shows that you are not powerless – your intentions matter.*
- *It shows that every small step in kindness and wisdom helps not only this life, but also whatever comes after.*

So as you read this book, you can keep one quiet sentence in your heart:

"Right now, with my thoughts, words, and actions,
I am shaping the future of this mind."

May Book 4 help you understand that clearly, and may that understanding guide you toward a peaceful and wise life.

A real-life story: two broken cups

Imagine this.

Your little brother is carrying a cup of water to the table. He walks slowly, but the floor is wet. He slips. The cup falls and breaks.

Your mother comes in. She sees the broken pieces and the water on the floor. Your brother is scared and almost crying.

Later that day, your cousin is angry. He grabs a cup and throws it hard on the floor on purpose. It shatters.

Both times, a cup was broken.

But in your heart, you feel there is a big difference:

- *First time: it was an accident.*
- *Second time: it was intentional.*

In daily life, we already know that intention matters. We judge an action differently if it was done on purpose or by mistake.

Abhidhamma takes this simple idea and makes it very clear and deep. It says:

> *Kamma is intention (volition) in our mind.*

1. What "kamma" really means

The word kamma literally means "action" or "deed". But in the Abhidhamma, it has a very special and precise meaning.

The Law of Kamma and Rebirth

The Comprehensive Manual of Abhidhamma (Chapter V, "Process-Freed") explains that in the Buddha's teaching, kamma refers only to volitional action – that is, the willing in the mind that leads to action.

It quotes the Buddha's famous statement:

> *"It is volition that I call kamma;*
> *having willed, one performs an action through body, speech, or mind."*

So:

- *When you intend to do something,*
- *and that intention moves your body, speech, or keeps working inside your mind,*
- *that intention is kamma.*

The same manual explains that both wholesome and unwholesome consciousness (kusala and akusala cittas) are kamma, because they are volitional actions.

2. Kamma lives in the mind

Abhidhamma is very clear:

> *Kamma and its results are purely mental.*

This means:

- *Kamma is the volitional activity in the mind.*

- *The results of kamma are other mental states (resultant cittas and mental factors) that experience those results.*

Of course, these mental results can also affect the body. The same manual says that kamma can produce special kinds of matter in the body, called kamma-born materiality (kammasamuṭṭhāna-rūpa). For example, kamma helps decide:

- *Your basic body form,*
- *Your sense faculties,*
- *Your sex,*
- *Some physical strengths and weaknesses.*

But the root is always the same:
kamma = intentional volition (cetanā).

3. The three doors of kamma: body, speech, and mind

We often think kamma is only "what we do". Abhidhamma shows three "doors" where intention acts:

1. *Body door (kāya) – actions like hitting, helping, giving, stealing.*
2. *Speech door (vācī) – words, tone, how we talk, whether we lie or speak kindly.*

3. *Mind door (mano) – thoughts, plans, and silent attitudes, even if we never say or do anything outside.*

When the Buddha says, "Having willed, one performs an action through body, speech, or mind," he is pointing to these three doors.

So, for example:

- *Angry thought only in your head → mind-door kamma.*
- *Shouting at someone → speech-door kamma (but rooted in mind).*
- *Hitting someone → body-door kamma (also rooted in mind).*

The Abhidhamma always looks back to the mind as the real place where kamma begins.

4. Wholesome and unwholesome kamma

The manual on consciousness explains that:

- *Unwholesome consciousness (akusala citta) is joined with greed, hatred, or delusion. It is blameworthy and leads to painful results.*
- *Wholesome consciousness (kusala citta) is joined with non-greed (generosity), non-hatred (loving-kindness), and non-delusion (wisdom). It is healthy, blameless, and leads to pleasant results.*

Then it says:

> *Both wholesome and unwholesome consciousness constitute kamma, volitional action.*

So:

- *When your intention is rooted in greed, hatred, or delusion, that is unwholesome kamma.*

- *When your intention is rooted in generosity, kindness, and wisdom, that is wholesome kamma.*

The quality of your intention shapes the quality of the future result.

5. Kamma and its results (vipāka)

Abhidhamma clearly separates:

- *Kamma – the intentional volition (cause).*

- *Vipāka – the mental results that ripen from past kamma.*

The same manual says:

> *Kamma is volitional activity associated with wholesome or unwholesome cittas;*
> *its results are other cittas which experience the maturation of kamma.*

So when something happens to you, like:

- *Someone speaks kindly,*

- *You find money,*

- *You lose an item,*

- *You feel sudden pain or sudden joy,*

Abhidhamma would say:
"Here some past kamma is now giving result (vipāka) in your present consciousness."

The law that connects cause and result is called the law of kamma (kammaniyāma). It is described as "self-subsistent", meaning it works on its own, like a natural law. Willed deeds give results according to their ethical quality, "just as seeds bear fruit according to their species."

Plant a mango seed → you get a mango tree, not a chili tree.
Plant kind intentions → you get kind results, not cruel ones.

6. Four functions of kamma (a simple first look)

Chapter V of the Comprehensive Manual explains four functions of kamma:

1. *Productive kamma (janaka-kamma)*
    - *Gives rebirth and produces kamma-born matter and mental results.*
2. *Supportive kamma (upatthambaka-kamma)*
    - *Supports other kammas, helping them give results smoothly.*
3. *Obstructive kamma (upapīḷaka-kamma)*

- *Blocks or weakens other kammas, shortening or reducing their results.*

4. Destructive kamma (upaghātaka-kamma)

- *Cuts off the result of other kamma and lets its own result appear.*

We will study these more deeply in later chapters.
For now, simply remember:
kamma is not only "one seed → one fruit." Many different kammas can interact.

7. A special case: Buddhas and Arahants

The same text notes that:

> *All volitional action, except that of a Buddha or an Arahant, constitutes kamma.*

Why? Because they have removed ignorance and craving, which are the roots that make volition "kammic." They still act, speak, and think, but their actions no longer build new future results.

For us, who still have ignorance and craving, our intentions are building the future all the time. This is why understanding kamma is so important.

8. Everyday examples of kamma as intention

Let's look at some simple examples.

Example 1: Helping a classmate

You see a classmate who is always alone. One day you decide:
"I will sit with them so they feel included."

You smile, talk kindly, and listen.

- *Your intention: kindness, non-greed, non-hatred.*
- *This is wholesome kamma (kusala).*
- *It plants seeds for pleasant results in your own heart and future.*

Even if your classmate doesn't thank you, the kamma is already done and stored in the mental stream.

Example 2: Cheating on a test

You are afraid of failing an exam. You deliberately look at someone else's paper and copy answers.

- *Your intention: greed (wanting a good score at any cost), maybe some delusion.*
- *This is unwholesome kamma (akusala).*

Even if the teacher never finds out, the kamma is already planted. It shapes your mind: more fear, more dishonesty. And in the long run, it can ripen as unpleasant results (vipāka).

Example 3: Accident vs. intention

You step on an ant without seeing it. Later, you see another ant and purposely crush it for fun.

- *First case: almost no intention; maybe just carelessness.*
    - *Very weak or no unwholesome kamma.*
- *Second case: clear intention to harm a living being.*
    - *Strong unwholesome kamma.*

Abhidhamma encourages us to look closely: What was the intention?

Example 4: Angry message vs. mindful pause

You receive a rude text. You feel heat in the chest, hands tight, urge to type something cruel back.

- *If you follow the anger and send the cruel message:*
    - *Intention is hatred → unwholesome kamma.*
- *If you pause, notice the anger, and choose to answer calmly or not answer:*
    - *Intention is restraining anger, maybe even compassion for yourself and the other person → more wholesome kamma.*

Every small choice matters.

9. Summary

Let's gather the key points:

1. *Kamma = intention (volition) in the mind, not just the outer action. The Buddha is quoted: "It is volition that I call kamma."*

2. *Kamma is purely mental, but it works through body, speech, and mind to shape our lives.*

3. *Wholesome intentions (based on generosity, kindness, wisdom) lead to pleasant results; unwholesome intentions (based on greed, hatred, delusion) lead to painful results.*

4. *Kamma gives results (vipāka) as future states of consciousness and can even produce kamma-born materiality in the body.*

5. *There are four functions of kamma: productive, supportive, obstructive, and destructive, which we will study more later.*

In short:

Every moment of intention is a small seed.

Through many lives, these seeds grow into the experiences we meet.

10. Questions for reflection

You can use these as journal prompts or quiet reflections:

1. *Today, can you remember one action you did with a clear good intention? What was in your heart at that time?*

2. *Can you recall a time when you did something unwholesome, even if others did not see? What intention was present?*

3. *How does it change the way you see your life when you think: "My intentions now are building my future experiences"?*

4. *When you feel a strong emotion (like anger or jealousy), what simple step could you take to pause before letting it become strong kamma?*

5. *If kamma is mainly mental, what does that say about the importance of watching your own mind each day?*

Next we can go to Chapter 2 – How Kamma Brings Results, where we look step by step at how these seeds ripen in this life and in future lives.

Chapter 2 – How Kamma Brings Results (Vipāka)

A real-life story: two ways to get good marks

Think of two students.

- *Student A studies hard. They read the book, do homework, ask questions. On exam day they feel nervous, but they do their best.*

- *Student B plays games all week. The night before the exam, they feel scared. They secretly write answers on a small paper and hide it in their sleeve. During the test, they copy from it.*

Both students get high marks.

From the outside, the "result" looks the same. But inside, something very different is happening.

- *Student A feels clean joy: "I did my best. I earned this."*

- *Student B feels fear and guilt: "What if they find out? I'm not really this good."*

In Abhidhamma language:

- *Both students made kamma (intentional actions).*

- *Each student also receives vipāka (results) – not only the score itself, but the mental feelings and habits that grow from their choices.*

The Law of Kamma and Rebirth

This chapter is about that second word: vipāka.

We will see how "kamma" (cause) becomes "vipāka" (result).

1. From Kamma to Vipāka: Cause and Effect in the Mind

In the last chapter we learned:

- *Kamma = intention.*

  It is the willing in our mind that leads to action through body, speech, or mind.

Now we add:

- *Vipāka = result of kamma.*

  It is what comes back as a fruit of that intention.

You can think of it like this:

- *Kamma = planting a seed.*

- *Vipāka = the fruit that grows later.*

Important:

Abhidhamma says kamma and vipāka are mainly mental. That means:

- *Kamma lives in the intention.*

- *Vipāka first appears in consciousness (moments of pleasant, painful, or neutral experience).*

Later, these mental results also connect with the body and with where we are reborn. But it all starts in the mind.

2. Three levels where vipāka appears

To understand vipāka, it helps to see three levels:

1. *In the mind, right now*

2. *In this life's general conditions*

3. *In future lives and rebirth*

Let's look at each one.

2.1 Vipāka in the mind, right now

Some results come very fast.

- *You speak kindly.*
    - *Right away you feel a warm, soft feeling in your chest.*
- *You shout in anger.*
    - *Right away your chest feels tight, your face hot, your mind burning.*

These feelings are not random. Each moment of anger, greed, or kindness changes the state of the next few moments of mind.

Over time:

- *Angry moments build an angry mind.*
- *Kind moments build a kind mind.*

This is vipāka "inside":

- *The way your thoughts, moods, and reactions develop as a result of earlier intentions.*

2.2 Vipāka in this life's conditions

Some results are slower and bigger.

Think about:

- *Your body: tall or short, strong or weak, healthy or easily sick.*
- *Your family: safe or unsafe, kind or unkind.*
- *Your chances: good school, poor school, war zone, peaceful country.*

According to Abhidhamma, these are not completely random. Some of these are results of past kamma:

- *Past wholesome kamma can support a healthy body, a safe home, good friends, and chances to learn.*

- *Past unwholesome kamma can support illness, danger, poverty, and many problems.*

It does not mean:

- *"If someone suffers, they must be bad."*
  No. Life is very complex. Many kammas from many past lives are mixing together. Also, natural causes (like germs, weather, food, accidents) matter too.

But it does mean:

- *Your present life is partly a field of vipāka,*

- *where you meet results of past intentions, good and bad.*

2.3 Vipāka in future rebirths

Some kamma is so strong that it shapes not just a feeling, not just this life's conditions, but the next life itself.

This happens like this (in simple form):

- *A powerful kamma (good or bad) is stored in the stream of mind.*

- *At the moment of death, that kamma or a "sign" of it may appear in the mind.*

- *That kamma becomes the main cause for the next rebirth.*

- *It produces a new rebirth-linking consciousness and a new body fitting that kamma.*

For example:

- *Strong cruel kamma may bring rebirth in a woeful plane (like an animal realm or hell-like state).*

- *Strong generous and kind kamma may bring rebirth in a happy plane (human or heavenly realm).*

- *Deep meditation kamma (jhāna) can bring rebirth in fine-material or immaterial planes.*

We will study this more deeply in later chapters (especially on rebirth-linking and planes of existence). For now, just remember:

> *Some vipāka is so large that it becomes an entire new life.*

3. Vipāka is not simple "punishment"

A common wrong idea is:

> *"Kamma means if you do bad, some god punishes you later."*

This is not how Abhidhamma sees it.

There is no person or god sitting with a book, giving marks.
Instead:

- *Kamma is a natural law, like gravity.*

- *When intention moves in a certain way, it leaves a potential in the stream of mind.*

- *When conditions are right, that potential becomes vipāka by itself.*

Think of it like throwing a ball:

- *If you throw it upwards, gravity brings it down.*

- *Gravity is not "angry" at you. It is just how the world works.*

In the same way:

- *If you plant anger, hatred, violence, that energy will eventually come back as painful states of mind, painful experiences, or bad rebirths.*

- *If you plant kindness, honesty, wisdom, that energy will come back as peaceful states of mind, good opportunities, and happy rebirths.*

It is law, not punishment.

4. Why results come at different times

You might think:

> *"But I know people who do bad things and seem happy now. And some kind people suffer a lot. How is that fair?"*

Abhidhamma answers this by saying:

- *Not all seeds sprout at the same time.*
- *Not all kamma has the same strength.*
- *Many different kammas may be bearing fruit at once.*

Some kamma:

- *Gives result in this life.*
- *Some in the next life.*
- *Some in later lives.*
- *Some may never ripen, if other strong kamma cuts it off or the right conditions never arise.*

So when you see:

- *A cruel person who is still rich and powerful:*
    - *Maybe their old good kamma is ripening now as wealth and power.*
    - *Their present bad kamma may ripen later, in this life or another.*

- *A kind person who suffers:*
    - *Their new good kamma is being planted now.*
    - *They may be living through old bad kamma that is currently giving results.*

This is not easy to see with our eyes.
But it helps us keep a steady heart:

- *We don't get jealous of bad people who seem lucky.*
- *We don't lose faith when good people suffer.*

5. Everyday examples of vipāka

Let's go back to simple life situations.

5.1 Habit of anger vs. habit of patience

Imagine two teenagers:

- *Teen A often gets angry, shouts at family, breaks things.*
- *Teen B also feels anger, but practices breathing, calming down, and speaking more gently.*

After a few years:

- *Teen A's mind is quick to explode. One small problem feels huge. Friends pull away.*

- *Teen B's mind is steadier. Problems still come, but they can handle them better, and people trust them.*

The angry moments were kamma.
The quick-to-explode mind and lonely life are vipāka.

The patient moments were kamma.
The calm, trusted mind is vipāka.

5.2 Cheating vs. honest effort (again)

Student A (honest) and Student B (cheater) get the same score.

Later:

- *Student A grows real skills and self-respect. They can face harder work without fear.*
- *Student B grows more and more afraid of being found out. They become weaker inside, need more tricks, feel empty.*

Their outer scores are equal, but their inner lives are not.
This is vipāka too.

5.3 Body and birth as vipāka

Think of people born:

- *With a healthy body in a safe country.*
- *With a weak body in a war zone.*

- *With strong senses and talent.*

- *With heavy disabilities.*

From an Abhidhamma view, these differences are not only caused by parents or random luck. They can also be fields where past kamma is giving results.

We must be very careful here:

- *This does not mean we blame people for their suffering.*

- *Instead, we use this idea to grow compassion and wisdom:*

    - *"I do not know what kamma is ripening for this person. But I can choose kind kamma toward them now."*

6. What this means for us

So, how does all this help in daily life?

1. *It gives meaning to your actions.*

    - *Every intention is a seed that will come back somehow.*

    - *Nothing is wasted.*

2. *It brings responsibility.*

    - *You are not a helpless victim of the world.*

- *You are constantly helping to build your future experiences.*

3. It brings patience.

- *Good seeds may take time to grow.*
- *Old bad seeds may still be sprouting now.*
- *So you keep doing good even when life seems unfair.*

4. It brings compassion.

- *When you see others suffering, you don't judge.*
- *You think, "Old kamma is ripening. Let me add good kamma by helping if I can."*

7. Summary of Chapter 2

Let's gather the main points:

- *Kamma is intentional action, mainly in the mind.*
- *Vipāka is the result or fruit of that kamma.*
- *Vipāka appears:*
  - *In the mind now (feelings, moods, habits).*
  - *In this life's conditions (body, family, chances).*

- *In future lives (type of rebirth, realm, body, basic situation).*

- *There is no judge who punishes or rewards.*
    - *Kamma and vipāka work like a natural law.*
- *Results come at different times and mix together.*
    - *That's why life looks complicated and sometimes "unfair".*
- *Understanding vipāka helps us:*
    - *Take responsibility,*
    - *Be patient,*
    - *And grow compassion for ourselves and others.*

The core idea:

What we choose now becomes what we will live with later.

8. Questions for reflection

You can write about these in a notebook or just think quietly:

1. *Think of a good habit you have (for example, helping at home, being honest, or studying regularly).*
    - *How might this habit be vipāka of many past good choices?*

2. *Think of a difficult pattern in your life (for example, often getting angry, or giving up quickly).*
    - *How might this be vipāka of past kamma?*
    - *What new kamma can you start to change this pattern slowly?*
3. *When you see someone who is suffering a lot, how can the idea of kamma and vipāka help you feel compassion, not judgment?*
4. *When something painful happens to you, what is the difference between thinking:*
    - *"Why is this happening to me?"*
    - *and: "This is some result (vipāka) arising now. What wholesome kamma can I plant in how I respond?"*
5. *If your thoughts, words, and actions today are seeds, what kind of future garden do you want to grow?*

Next we can move on to Chapter 3 – The Four Functions of Kamma

Chapter 3 How Kamma Works in Our Life (The Many Jobs of Kamma)

1. Everyday story: A small choice, many effects

Imagine this.

You come home from school tired and hungry.
Your little brother borrowed your headphones without asking and left them on the floor. You step on them and they break.

In a flash you:

- *Feel anger in your chest*
- *Shout at him with harsh words*
- *Slam your door*

Later that night:

- *You feel bad and ashamed*
- *Your brother is sad and avoids you*
- *The whole house feels tense*

One tiny moment – a few seconds of angry thought, speech, and action – now has many effects in your mind, your family, and even your habits.

Abhidhamma calls this kamma: intentional action in mind, speech, and body. When there is volition (intention), there is kamma. Venerable U Thittila explains that when we think, speak, or move with a purpose, we are doing mental, verbal, or bodily kamma.

This chapter will show how that kamma works in different ways in our lives.

2. Introduction: From single moments to long results

In the last chapters, we saw that:

- *Kamma means intention.*
- *Consciousness (citta) leads our actions.*
- *Results (vipāka) come later, when conditions are right.*

Here we look more closely at the "jobs" of kamma. Abhidhamma goes into great detail. Our sources explain that:

- *All intentional actions come from consciousness*
- *Good and bad actions bring pleasant and unpleasant results*
- *Not every past kamma has a chance to ripen*
- *Some actions build up the "stream" of rebirth, while Enlightenment cuts it off*

To make this easy, we will talk about four main "jobs" of kamma in simple language:

1. *Kamma creates new experiences*

2. Kamma stores potential

3. Kamma waits for conditions and then shows its result

4. Kamma can lose its power when wisdom destroys ignorance

These four are not given as a list in our books, but each "job" comes from ideas clearly explained there.

3. Main explanation

3.1 Kamma begins in the mind

U Thittila says: wherever there is volition (cetanā) aimed at a purpose—mental, vocal, or bodily—there is kamma.

- *Mental kamma (mano-kamma): thinking, planning, wishing*
- *Verbal kamma (vacī-kamma): whispering, speaking, shouting*
- *Bodily kamma (kāya-kamma): walking, hitting, helping, etc.*

He also warns that no intentional sound or movement appears without consciousness leading it.

So:

Citta + cetanā → kamma (action).

Your mind is the "director"; your actions are the "movie".

3.2 First job: Kamma creates new experiences

When you act, you plant seeds.

U Thittila explains that good (kusala) kamma produces pleasant good resultants, and bad (akusala) kamma produces unpleasant bad resultants.

- *Speak kindly → happy, relaxed mind, trusting relationships*
- *Speak harshly → shame, tension, distrust*

He also says that a present action becomes an antecedent cause; its result will appear later, when the right situation arises.

So the first job of kamma is:

> *To create new results – new feelings, experiences, and conditions in body and mind.*

3.3 Second job: Kamma stores and builds potential

Our sources describe "action cumulative of resultants tending towards rebirth" (kamma-bhava + upapatti-bhava).

This means:

- *Repeated good or bad productive states*
- *Build up strong tendencies*
- *These tendencies drive future experience and rebirth*

The Abhidhamma also speaks about latent tendencies (anusaya) and fetters (saṃyojana) that grow stronger when we repeat unskillful patterns.

So the second job of kamma is:

> *To store and pile up potential, shaping our habits and character.*

You are not just doing an action; you are also training your future self.

3.4 Third job: Kamma waits for conditions

A very important point: not every kamma must ripen.

U Thittila clearly says:

- *It should not be thought that pleasant or unpleasant conditions arise only from kamma*

- *It also cannot be said that conditions always occur so that resultants must appear. If that were so, there would be no end to resultants and no escape from suffering.*

From this we learn:

- *Kamma is like a seed*

- *It needs right soil, water, light (conditions)*

- *Without conditions, the seed can dry out and never sprout*

So the third job of kamma is:

> *To wait for conditions and manifest only when the situation fits.*

This gives us hope. If we stop feeding certain seeds with craving and ignorance, they may never ripen.

3.5 Fourth job: Kamma loses power when wisdom destroys ignorance

One part of our text explains that for the ordinary person (puthujjana), good and bad productive states are "cumulative" of rebirth and death, because they are tied to ignorance and craving.

But for an arahant:

- *The three bad roots are destroyed*
- *Ignorance is "absolutely and irrevocably annihilated"*
- *They still think, speak, and act, but their consciousness is inoperative (kiriya), not productive of new resultants*

So:

- *For us: actions create future results and rebirth*
- *For an arahant: actions do not make new future fruit*

The fourth job, seen from this angle, is:

> *Kamma's power can be ended when wisdom cuts off ignorance and craving.*

In simple words: when the causes are gone, no new kamma-seeds with power to create rebirth are planted.

4. Real-life examples

Let's see these four "jobs" in daily life.

1. "Creates new experiences" – the broken headphones

You shout at your brother.

- *Anger in the mind → harsh speech*
- *Harsh speech → immediate result: your own mind feels hot and tight, your brother cries*

This is kamma creating fresh, present results.

2. "Stores potential" – habit of scrolling

Every night you choose:

- *Option A: scroll on your phone until 1 a.m.*
- *Option B: put phone away and sleep at 10 p.m.*

If you keep choosing A:

- *You train the mind to look for fast pleasure*
- *You strengthen laziness and restlessness*
- *Later, it is very hard to focus on meditation or study*

This shows kamma building tendencies. It is not just one choice—it is creating a direction for your life.

3. "Waits for conditions" – old anger pops up

Years ago, a teacher embarrassed you in class. You never talked about it, but you often replayed it in your mind with anger.

One day, a new teacher raises their voice slightly. Suddenly:

- *Strong anger rushes up*
- *You feel like you are back in that old moment*

Here:

- *Old kamma (unresolved resentment)*
- *Met a present condition (a similar situation)*
- *Result appeared as a powerful emotional reaction*

The seed waited until the soil was right.

4. "Loses power" – responding with wisdom

Now imagine another time:

- *Someone insults you*
- *You feel anger start to rise*
- *But you remember: "This is just feeling and thought. If I act from anger, I create more suffering."*

You breathe, stay silent, and later speak calmly.

Here:

- *You don't plant a new strong seed of hatred*
- *You weaken an old pattern*
- *You are using a small form of wisdom to limit the power of kamma*

On the path to awakening, this deepens until, like an arahant, there is no ignorance left to power productive kamma. Their actions are "inoperative" and no longer create new rebirth.

5. Summary

- *Kamma is intentional action by mind, speech, and body.*
- *All such actions are led by consciousness (citta).*
- *Good kamma tends to bring pleasant results; bad kamma tends to bring unpleasant results.*
- *Kamma has different "jobs" in our life:*

    1. *It creates new experiences (present and future)*
    2. *It stores and builds potential, shaping habits and character*
    3. *It waits for conditions, and does not always ripen*

4. *Its power can end when wisdom destroys ignorance, as in the arahant*

- *Because of this, every small choice of intention matters. We are constantly shaping our present, our future, and even the direction of rebirth.*

6. Questions for reflection

You can write answers in a notebook or just think quietly.

1. *Think of one recent action of speech (something you said).*
    - *What intention was behind it?*
    - *What result did it create in your own mind and in others?*
2. *Can you notice one habit (good or bad) that you have built through repeating the same choice again and again?*
3. *Remember a time when an old wound or memory suddenly came back because of a similar situation.*
    - *How does this show kamma "waiting for conditions"?*
4. *When you feel anger, jealousy, or greed today, what is one small wise response you can try, so that you do not plant a stronger seed?*

5. *If you really understood that every intention shapes your future, how might you act differently this week?*

Chapter 4 – When and Where Kamma Ripens

A real-life story: "I got away with it… or did I?"

Imagine this.

You're in a shop with a friend.
You see a small snack near the counter. No one is watching.

A thought appears:

> *"If I take it, no one will notice."*

You slip it into your pocket. Your heart races. You walk out.
Nothing happens. No alarm. No one shouts. You go home.

That night, you keep thinking:

- *"What if there was a camera?"*
- *"What if my parents find out?"*

You feel uneasy and can't sleep well.

Weeks later, you notice you feel more okay about taking "small" things. It's become easier to lie. Your friend now trusts you less, though they don't know exactly why.

From outside, it looked like "nothing happened."
But inside, many things happened:

- *A moment of fear and guilt right away.*
- *A change in your habit – stealing feels more normal.*

- *A change in your character – more lying, less honesty.*

- *A change in your relationship – less trust.*

Abhidhamma uses two words for this chain:

- *Kamma – the intentional act (taking, lying).*

- *Vipāka – the results (fear, habit, character, future effects).*

This chapter asks two questions:

1. *When do these results show up?*

2. *Where do they show up – in which kind of life or plane of existence?*

1. Seeds and Seasons: When Kamma Ripens

A simple way to think about kamma is like planting seeds:

- *Some seeds sprout very fast.*

- *Some sprout much later.*

- *Some sit in the soil and wait for rain.*

- *Some never sprout because the conditions are not right.*

In the same way, our intentions bring results at different "times" and "sizes".

The Law of Kamma and Rebirth

Abhidhamma teacher Venerable U Thittila explains how craving and attachment first become a potential condition, and then show themselves through mental, verbal, and bodily action. When we cling to an object, we start thinking how to get it (mental kamma), then we speak and act to obtain it (verbal and bodily kamma). These actions, he says, naturally produce an outcome that reflects back upon the doer through the law of causality (dependent arising).[1]

Let's break this into three levels.

1.1 Results that appear right away

Some kamma ripens almost immediately as a mental result:

- *You shout at someone → your mind feels hot, tight, restless.*

- *You help someone kindly → your mind feels lighter, softer, joyful.*

On page 55 of Consciousness Enlarged, Thittila describes how attachment to an object leads to mental planning, then speech and bodily action aimed at getting it. All this, he says, then "invariably produces an outcome that reflects directly back on the doer," through the law of dependent arising (paṭicca-samuppāda).[1]

So:

- *Harmful intention → harmful action → unpleasant feeling, regret, tension.*

- *Kind intention → kind action → pleasant feeling, warmth, joy.*

These are quick fruits of kamma, like a plant that sprouts in a few days.

1.2 Results that appear later in this life

Other results appear slowly, as habits and character.

On pages 55–57, Thittila explains how craving and attachment lead to "action cumulative of resultant tending towards rebirth." That is, actions heap up potential in us. They become powerful tendencies.[2]

Repeated actions:

- *Build habits*
- *Strengthen tendencies*
- *Shape your character*

Example:

- *You often cheat on small things.*
    - *At first you feel guilty.*
    - *Later it becomes easier.*
    - *Over time you become a person who "just cheats."*
- *You often tell the truth, even when it's hard.*
    - *At first it feels scary.*
    - *Later it feels natural.*

- *Over time you become a person others trust deeply.*

These are slower fruits: the way your mind and life feel after many choices.

They are already part of vipāka:
The "you" you live with now is partly the result of your past intentions.

1.3 Results that appear as rebirth

Finally, some kamma is so strong and so deeply repeated that it helps shape an entire new life.

In the section explaining dependent arising, Thittila discusses bhava ("becoming"). He explains that "bhava" has two aspects:

- *Kamma-bhava – action cumulative of resultant*
- *Upapatti-bhava – resultant tending towards rebirth[2]*

In simple words:

- *Kamma-bhava: the actions that heap up results in your stream of mind.*
- *Upapatti-bhava: those results becoming a tendency towards rebirth.*

He says this whole process shows how ignorance and craving lead to activities "causative of the rounds of rebirth," forming a self-perpetuating series of lives.[3]

So some kamma:

- *Does not just bring one feeling or one situation.*

- *It helps create the next rebirth itself –*
  what type of body you get, what world you appear in.

We'll look at "where" in a moment.

1.4 Not every seed must ripen

Do all kamma seeds have to ripen?
If that were true, there would be no end to results and no freedom.

The good news is:

- *Some seeds dry out and lose power when conditions are not there.*
- *Some seeds are cut off when wisdom destroys the roots (craving, ignorance).*

Thittila explains that in dependent arising, when attachment (upādāna) is fully removed and the truth is clearly known, the chain that drives future rebirth can be stopped. Then actions are no longer "action cumulative of resultant tending towards rebirth."[2]

In simpler words:

- *Ordinary people: actions add more and more potential for future births.*

- *A fully enlightened one (arahant): their actions no longer create new rebirth.*

So:

- *Some old kamma may still give results while the body lives.*

- *But no new rebirth-making kamma is created after full awakening.*

For us, even small steps in wisdom and mindfulness can weaken bad seeds and strengthen good ones.

2. Where Kamma Ripens: Planes of Existence

Now we ask: where do these seeds give fruit?

Not just:

- *In this human life,*
  but also in different planes of existence (bhūmi).

In Consciousness Enlarged (around page 273), Thittila talks about the sense-sphere world (kāmāvacara). He explains:

- *There are eleven sense-sphere planes.*

- *They are divided into:*

    - *Seven happy planes of sense-desire, called kāma-sugati-bhūmi.*

- *Four woeful states of sense-desire, called kāma-duggati-bhūmi.[4]*

Let's translate that into simple language.

2.1 The seven "happy" planes of sense desire

These include:

- *Human world*
- *Various heavenly worlds (deva realms) connected with sense pleasures*

They are called "happy" not because everything is perfect, but because:

- *Suffering is less heavy*
- *Pleasure is more frequent*
- *There are more chances for wholesome actions, learning, and practice*

Thittila notes that when the first stage of enlightenment (stream-entry, sotāpanna) is reached, rebirth in the woeful states becomes impossible. The stream-enterer can still be reborn among humans and devas, in those seven happy planes.[4]

So for them, the place where future kamma can ripen is already limited to the happier side.

2.2 The four woeful states of sense desire

The four woeful planes (kāma-duggati-bhūmi) are:

- *Hell-like states of great suffering*
- *Animal world*
- *Ghost-like hungry spirits*
- *Some lower unhappy realms*

Thittila explains that these four are distinguished from the seven happy planes because of their unpleasant nature.[4]

Unwholesome kamma with strong greed, hatred, and cruelty has the power to lead a mind towards rebirth in these states when it ripens at death.

This is not meant to scare you, but to show how serious repeated unwholesome intention can be.

2.3 Higher planes: Beyond sense desire

Thittila also mentions higher realms above the sense-sphere:

- *Planes of form (rūpa-brahma worlds)*
- *Planes of formlessness (arūpa-brahma worlds)*

He notes that if someone practices jhāna (deep concentration) "to a degree generative of rebirth tendency towards those planes," they can be reborn in these higher worlds (Brahmaloka).[4]

Very simply:

- *Strong wholesome kamma with meditative absorption can bring rebirth in higher, more refined planes where gross sense pleasures fall away.*

Even these, however, are still part of saṃsāra – the round of birth and death. Eventually life there ends too, and rebirth happens elsewhere unless full awakening is reached.

3. Putting it together: When and Where

We can now answer our two questions in a simple way.

3.1 When does kamma ripen?

- *Right away – as feelings and moods after an action.*
- *Over time in this life – as habits, character, and situations.*
- *In future lives – as tendencies towards rebirth (upapatti-bhava) and the kind of realm where we appear.*[2] [3]

3.2 Where does kamma ripen?

- *In this human life – in body and mind.*
- *In seven happy sense-sphere planes – humans and sense-desire devas.*[4]
- *In four woeful sense-sphere planes – hell-like states, animals, etc.*[4]

- *In higher Brahma worlds – when jhāna kamma leads "rebirth tendency towards those planes."*[4]

We cannot normally see which exact kamma is ripening right now. But we do know:

- *Unwholesome kamma pushes us towards suffering and lower realms.*

- *Wholesome kamma pushes us towards happiness and higher realms.*

- *Wisdom and insight can eventually end the creation of new rebirth-making kamma.*

4. Summary of Chapter 4

- *Kamma is like a seed.*

- *Vipāka (result) is like the fruit.*

- *Some results come immediately as feelings and mental states.*[1]

- *Some results come later in this life as habits, character, and life situations.*[2]

- *Some results come in future lives, as new rebirths in different planes.*[2] [3]

- *Not every seed must ripen; when ignorance and craving are destroyed, no new rebirth-making kamma is created.[2]*

- *Thittila explains the sense-sphere world as eleven planes:*

    - *Seven happy planes of sense-desire (kāma-sugati-bhūmi)*

    - *Four woeful states of sense-desire (kāma-duggati-bhūmi)[4]*

- *Deep meditation (jhāna) can lead to rebirth in higher Brahma worlds.[4]*

Key idea:

We cannot see every detail of when and where kamma ripens,
but we can see that every intention is a seed,
and we can choose to plant better seeds now.

5. Questions for reflection

You can think about these or write short answers in a notebook:

1. *Think of a small action you did recently that made you feel bad right away.*

    - *What was the kamma (intention)?*

    - *What was the immediate vipāka (result in your mind)?*

2. *Think of a habit you have (good or bad).*

- *How might this habit be the slow fruit of many repeated actions?*

3. *When you hear about the seven happy and four woeful planes of sense-desire, how does that affect the way you feel about your daily choices?*

4. *How does it feel to know that not all old seeds must ripen, and that wisdom can stop new rebirth-making kamma?*

5. *If your thoughts, words, and actions today are seeds,*

    - *What kind of world do you want those seeds to grow into,*

    - *for yourself and for other beings?*

Next - time to Chapter 5 – Unwholesome Kamma: Actions

Chapter 5 – Unwholesome Kamma: Actions That Lead Downward

A real-life story: a "joke" that wasn't funny

Imagine this.

You're in a group chat with classmates.
Someone shares an awkward photo of a quiet girl in your class.
People start laughing.

You feel a little uneasy, but you type:

> *"LOL she always looks like that."*

Others join in:

- *"So ugly!"*
- *"No wonder she has no friends."*

The chat blows up with laughing emojis.

Later that night:

- *You remember her face when she walks alone.*
- *You feel a small sting in your chest.*
- *A voice in your mind says, "It was just a joke..." but it doesn't feel clean.*

Next week, you see her in real life. She looks even more shy, more closed.
You avoid her eyes.

From outside, it was "only words".

Inside, something else happened:

- *Your mind joined cruelty.*
- *You helped create pain for someone else.*
- *You trained yourself to be a little more hard-hearted.*

This is what Abhidhamma calls unwholesome kamma – intentional actions rooted in greed, hatred, and delusion that lead the mind downward, toward suffering.

1. Introduction: What is "unwholesome" kamma?

We already know:

- *Kamma = intention (volition) that drives our actions.*
- *Wholesome kamma comes from generosity, kindness, wisdom.*
- *Unwholesome kamma comes from greed, hatred, and delusion.*

In Consciousness Enlarged, Venerable U Thittila explains that beings are the result of their past bodily, verbal, and mental actions, and that these actions grow from roots. He calls bad roots akusalā hetu (unwholesome roots). He lists three:

- *Lobha – the bad root of greed.*

- *Dosa – the bad root of hatred/anger.*

- *Moha – the bad root of delusion/confusion.*

He compares roots to a plant: a strong plant grows from strong roots. In the same way, our life grows from the "roots" of our actions and mind.

Unwholesome kamma = actions fed by these three bad roots.

Later, he mentions "evil bad states" and says they are:

- *the lowest,*

- *the most harmful,*

- *the most dangerous,*

- *the most blocking to progress on the path.*

Because of that, the Abhidhamma book he explains starts its list of mental states by defining these bad ones first, so we know clearly what to avoid.

In this chapter, we will:

1. *Look at the three unwholesome roots.*

2. *See how they appear in our thoughts, speech, and actions.*

3. *Understand why they lead "downward".*

4. Learn how to recognize them in daily life.

2. The three unwholesome roots

In the "Roots" section, U Thittila explains:

- *Our past actions (good and bad) are like seeds.*
- *These seeds grow into a new "being" with its own root structure.*
- *The roots supporting an unwholesome life are:*
    1. *Lobha akusala-hetu – the bad root of greed.*
    2. *Dosa akusala-hetu – the bad root of hatred.*
    3. *Moha akusala-hetu – the bad root of delusion.*

Let's say it simply:

2.1 Lobha – greedy root

Lobha is the mind that:

- *Wants to grab, own, keep, control.*
- *Clings to "I want this", "I won't share", "I must have it".*

It can be big and obvious ("I'll steal that phone") or small and sneaky ("I won't share my notes; I want to be top of the class"). When greed is strong, we ignore how others feel.

2.2 Dosa – angry / hateful root

Dosa is the mind that:

- *Feels anger, irritation, resentment, revenge.*
- *Wants to hurt or push away.*

It shows up as:

- *Harsh words,*
- *Bullying,*
- *Silent coldness,*
- *Enjoying someone else's pain.*

2.3 Moha – deluded / confused root

Moha is the mind that:

- *Doesn't see clearly what is right and wrong.*
- *Is confused about what really leads to happiness.*
- *Believes twisted ideas like "Hurting others is power" or "Kamma isn't real; I can do anything."*

Moha makes lobha and dosa feel normal, even "smart".

Together, these three roots support all unwholesome kamma.

3. Unwholesome actions in body, speech, and mind

Abhidhamma often talks about three doors of action:

1. *Mind door – thoughts, intentions, attitudes.*

2. *Speech door – words and tone.*

3. *Body door – physical acts.*

U Thittila explains that once there is attachment to an object, the mind naturally starts to:

- *Think about how to get or keep it (mental kamma – mano-kamma),*

- *Then this leads to speech kamma (vacī-kamma),*

- *And bodily kamma (kāya-kamma).*

He says this can lead to "every kind of unskilful action (akusala-kamma)" when the mind is greedy or hateful.

We can group unwholesome actions like this:

3.1 Unwholesome thoughts (wrong thought)

In a passage where he talks about "right thought" (sammā-saṅkappa), U Thittila shows that right thought abandons wrong thought, such as:

- *Thoughts connected with sense pleasure (obsessing about sense enjoyment),*

- *Ill will,*

- *Cruelty.*

So unwholesome mental patterns include:

- *Constant fantasizing about pleasure without wisdom,*
- *Wishing harm on others,*
- *Enjoying the idea of others suffering.*

Even if these thoughts never become words or actions, they are kamma in the mind.

3.2 Unwholesome speech (wrong speech)

When he explains "right speech" (sammā-vācā), U Thittila says it abandons wrong speech, such as:

- *False speech (lying),*
- *Slanderous speech (speech that divides people),*
- *Harsh speech,*
- *Frivolous speech (useless chatter with no care for truth or kindness).*

So unwholesome speech is:

- *Lying to protect yourself or to gain something,*

- *Gossiping to turn people against each other,*
- *Screaming insults, mocking others,*
- *Mindless talk that encourages greed, lust, or hatred.*

3.3 Unwholesome bodily action (wrong action)

When he explains "right action" (sammā-kammanta), U Thittila says it abandons wrong action, such as:

- *Killing beings,*
- *Taking that which is not given (stealing),*
- *Wrong behaviour in respect of sense pleasures (sexual misconduct).*

So unwholesome bodily actions include:

- *Hurting people or animals,*
- *Stealing or taking without permission,*
- *Using sexuality in ways that betray trust or cause harm.*

These are the physical forms of greed, hatred, and delusion.

3.4 Unwholesome livelihood (wrong livelihood)

He also describes "right livelihood" (sammā-ājīva) as abandoning wrong livelihood, such as:

- *Getting money by trickery,*
- *Using insinuation,*
- *Deceiving others for gain.*

For adults, this means jobs that hurt others or cheat them.

For a teenager, it can be smaller versions, like:

- *Selling stolen accounts or exam answers,*
- *Tricking classmates for money or status.*

All these are unwholesome kamma because they train the mind to be less honest, less kind, less wise.

4. Why unwholesome kamma "leads downward"

U Thittila quotes a passage about right effort, where the Buddha says a practitioner should:

- *Strive for the non-arising of evil bad states that have not yet arisen,*
- *Strive to abandon evil bad states that have arisen,*
- *Strive for the arising of good states that have not yet arisen,*

- *Strive for the growth and completion of good states that have arisen.*

He then says:

- *These "evil bad states" are*
    - *the lowest,*
    - *most harmful,*
    - *most dangerous,*
    - *most obstructive to progress.*

So why do they lead downward?

1. *They hurt others.*
    - *They create fear, sadness, confusion in the people around us.*
2. *They hurt ourselves, right now.*
    - *Unwholesome intentions leave the mind agitated, ashamed, restless.*
3. *They plant dark seeds for the future.*
    - *They strengthen the bad roots (lobha, dosa, moha).*

- *They build habits that are hard to break.*
- *They support rebirth in lower planes where suffering is greater (we talked about this in the last chapter).*

Unwholesome kamma is like walking downstairs into a dark basement:

- *At first you go down only a few steps.*
- *If you keep going, it gets darker and harder to climb back.*

5. Real-life examples of unwholesome kamma

Let's see how this looks in everyday life.

Example 1: Lying to escape trouble

You forget to do your homework. The teacher asks:

> *"Where is your work?"*

You say:

> *"My little brother tore it up."*

You know this is a lie. Your intention is:

- *To protect yourself,*
- *Even if it means blaming someone innocent.*

This is false speech – wrong speech driven by fear and greed.

Immediate result:

- *A twist in your stomach, a small feeling of being "fake".*

Slow result:

- *Lying becomes easier next time.*

- *You train your mind to avoid responsibility.*

Example 2: Gossip and slander

You are jealous of a friend's popularity, so you quietly tell another person:

"You know, she only got those friends by flirting with everyone."

You know this is not fully true. You want to pull her down.

This is slanderous speech and also ill will.

Immediate result:

- *You feel a dark tightness; your friendship becomes poisoned.*

Slow result:

- *People learn they can't fully trust you.*

- *Your heart gets used to rejoicing in others' loss.*

Example 3: Cruelty to animals

You are bored, and with a group you tease and hurt a small animal, thinking:

"It's just for fun; it's only an animal."

This is bodily action rooted in cruelty (dosa) and delusion (moha) (not seeing the being's wish not to suffer).

Immediate result:

- *Mind becomes hard, less sensitive.*

Slow result:

- *Your empathy becomes weaker.*
- *You may feel more lonely and empty inside, even if you seem "tough" outside.*

Example 4: Wrong livelihood in small ways

You discover a way to cheat in an online game and sell "wins" or items for money, telling buyers:

"No risk, it's totally legit."

You know it's dishonest.

This is a small form of wrong livelihood – gaining by deception.

Immediate result:

- *A mix of excitement and nervousness.*

Slow result:

- *You train yourself to see people as targets, not as fellow humans.*

- *Honesty feels more and more "optional".*

6. Summary of Chapter 5

- *Unwholesome kamma (akusala kamma) is intentional action rooted in:*
    - *Lobha – greed, grasping, clinging.*
    - *Dosa – anger, hatred, ill will.*
    - *Moha – delusion, confusion, wrong view.*
- *These roots give rise to evil bad states, which Abhidhamma says are:*
    - *the lowest,*
    - *most harmful,*
    - *most dangerous,*
    - *most blocking to progress on the path.*
- *Unwholesome kamma appears through three doors:*
    - *Mind – wrong thought: sensual obsession, ill will, cruelty.*

- *Speech – wrong speech: lying, slander, harsh speech, foolish chatter.*
- *Body – wrong action: killing, stealing, sexual misconduct, etc.*
- *And in livelihood – gaining benefit through deception and harm.*

- *These actions:*
  - *Hurt others,*
  - *Hurt ourselves inside right now,*
  - *Plant seeds that can ripen as future suffering and even lower rebirths.*

Key message:

Unwholesome kamma makes the mind heavy and drags it downward.
Seeing this clearly is the first step in choosing a better direction.

7. Questions for reflection

You can journal about these or just think quietly:

1. *Think of a recent time when you spoke or acted in a way you knew was wrong.*

- *Which root was behind it – greed, hatred, or delusion?*

2. Which kind of unwholesome speech do you struggle with the most?

- *Lying? Gossip? Harsh words?*

- *How does it feel in your heart right after you do it?*

3. Can you remember a time when you saw someone being cruel (in person or online) and you joined in or stayed silent?

- *What might you do differently next time?*

4. Think about this sentence:

"Every unwholesome action trains me to be a person I may not want to become."

- *Does that feel true for you? Why or why not?*

5. If you decided to work on just one unwholesome habit this month (for example, lying, gossip, or yelling),

- *Which one would you pick?*

- *What small, concrete step could you take today to reduce it?*

The next Chapter 6 – Wholesome Kamma: The Path of Bright Results.

Chapter 6 – Wholesome Kamma: The Path of Bright Results

A real-life story: a tiny act, a bright ripple

Imagine this.

You're walking into class.
You see a new student sitting alone, looking nervous.
Most people ignore them.

You feel a soft thought:

> *"I know how that feels. Maybe I can say hi."*

You sit near them and ask, "Hey, is this your first day?"
You smile. They smile back, a little shy. You help them find the right notebook, explain where the bathrooms are, and walk with them to the next class.

From outside, it's small. Just a few minutes of kindness.

But inside, a lot happens:

- *Your heart feels warm and light.*
- *The new student feels seen and safer.*
- *You train your mind to be a bit more brave and kind.*

Later, when you remember this moment, you feel glad you did it.

This is wholesome kamma – intentional action rooted in non-greed, non-hatred, and wisdom. It sends the mind upward, towards joy and clarity.

The Law of Kamma and Rebirth

1. Introduction: From "bad practice" to "good practice"

In the last chapter, we looked at unwholesome kamma – actions coming from greed, anger, and delusion that pull us downward.

Now we turn to the bright side: actions that lead upward.

In Consciousness Enlarged, Venerable U Thittila asks how to understand good (kusala) and bad (akusala) ethically. He says, in simple terms:

- *The Buddha's teaching aims to destroy ignorance and craving.*
- *"Bad" is what is closely tied to ignorance and craving.*
- *"Good" is what is closely tied to understanding and wisdom .*

He says our actions can be seen on a scale:

- *At the very bottom: "evil bad states" buried in deep ignorance.*
- *At the top: faultless good states joined with clear wisdom.*

"Practice of the good," he writes, is what lifts us up this scale – away from ignorance and towards understanding (p. 38).

That is exactly what wholesome kamma does.

2. What is wholesome (kusala) kamma?

On pages 38–39, Thittila explains "good practice" like this (I'll put it in simple language):

- *Good practice is healthy, faultless, blameless, and skilful thought, speech, and action.*

- *It moves away from ignorance and craving.*

- *It brings the mind closer to wisdom.*

- *It gives helpful and happy results, and helps us progress towards the goal (freedom).*

In other words:

Wholesome kamma is any intentional action
that cleans the mind and leads it towards wisdom and happiness.

On page 39, he also explains the word kusala with a traditional commentarial meaning:

- *Kusala is said to be what makes "contemptible" states shake and fall.*

- *It is linked with ideas like health, faultlessness, blamelessness, and pleasant results.*

- *It is often translated as moral, good, or wholesome.*

So wholesome kamma:

- *Weakens bad states.*

- *Strengthens good states.*
- *Produces happy results for ourselves and others.*

It's not just "being nice" because we "should". It's any action that:

- *Comes from a clean intention,*
- *Purifies the mind,*
- *Walks away from ignorance and craving.*

3. The good roots: alobha, adosa, amoha

A little later, when Thittila explains the "beautiful" states (sobhana cittas), he says they are always joined with good roots (kusala-hetu) (around p. 136–137). These roots are:

1. *Alobha – non-greed*
    - *This is the mind that lets go.*
    - *It shows as generosity, sharing, contentment, and not clinging.*
2. *Adosa – non-hatred*
    - *This is the mind without ill will.*
    - *It shows as kindness, patience, and goodwill.*

3. Amoha – non-delusion

- *This is the mind with some clarity.*
- *It shows as wisdom, seeing cause and effect, and right view.*

When an action has these three as its root – even in a small way – it is wholesome kamma.

For ordinary people like us:

- *Kamma with these good roots is productive – it can give pleasant results and good rebirths.*
- *For arahants, there are also good-rooted states, but they are functional (kiriya) only, no longer creating rebirth. (Thittila explains this)*

For this book, we focus on us: how to build more alobha, adosa, and amoha in daily life.

4. How wholesome kamma works in daily life

Let's look at each good root with simple examples.

4.1 Alobha – non-greed: the joy of sharing

Alobha is the opposite of "mine, mine, mine!".

It appears when you:

- *Share your food even when you're a bit hungry.*

- *Lend your notes to someone who missed class.*
- *Donate a small amount of money or time to help others.*
- *Let someone else go first without resentment.*

Example:

You get some extra pocket money. You could buy more snacks. Instead, you decide:

> *"I'll save a little for me, and use some to buy a drink for my friend who never has money for one."*

Inside, your mind tastes letting go and generosity.

That feeling of open-handedness is wholesome kamma from alobha.

4.2 Adosa – non-hatred: the strength of kindness

Adosa is the opposite of "I hate you, I want to hurt you".

It appears when you:

- *Keep calm instead of shouting back.*
- *Forgive someone who apologizes.*
- *Answer rudeness with respectful words.*
- *Genuinely wish others well, even people you don't like.*

Example:

Someone makes a rude comment about your clothes.
Your first flash is anger. You want to insult them back.

Then you breathe and think:

> *"If I hit back, this will just keep going. I'll say something neutral instead."*

You reply with a simple, non-attacking sentence. You walk away.

This choice not to fuel hatred trains non-hatred. That is wholesome kamma from adosa.

4.3 Amoha – non-delusion: the light of wisdom

Amoha is the opposite of "I don't care what's right; I'll just do whatever feels good".

It appears when you:

- *Stop and ask, "What are the real consequences of this?"*
- *Remember kamma and vipāka before making a choice.*
- *Try to see your own faults honestly.*
- *Learn Dhamma and apply it.*

Example:

A friend pressures you to join in bullying someone online.
They say:

> *"It's just fun. Everyone does it."*

You remember:

> *"Hurting others is not harmless. Kamma is real. I don't want to create that kind of future for myself or them."*

You say no, even if you feel nervous about losing popularity.

That clarity of "this leads to suffering, I won't do it" is amoha acting. It is wholesome kamma guided by wisdom.

5. Wholesome kamma and happy results

On page 39, Thittila says good practice is:

- *"Productive of helpful and happy results."*

- *"Progressive in that it leads towards the goal."*

We can see this in everyday ways:

1. *In the mind right now*
    - *Acts of generosity, kindness, and wisdom leave the mind lighter, brighter, and more peaceful.*
    - *You feel self-respect instead of shame.*
2. *In habits and relationships*
    - *Repeated wholesome kamma builds a character that is:*
        - *more kind,*

- *more steady,*
- *more trustworthy.*

- *People feel safe around you. That is also vipāka.*

3. In future rebirths

- *Although our book isn't proving rebirth, Abhidhamma says:*
  - *Wholesome kamma with good roots tends to bring happy rebirths in human and heavenly realms.*
  - *Strong wholesome kamma with deep meditation can even bring higher Brahma-world rebirths.*
  - *At the highest level, wisdom can bring freedom from rebirth itself.*

So wholesome kamma doesn't only make you "a nicer person now."
It shapes your whole journey through saṃsāra.

6. Everyday examples of wholesome kamma

Let's ground this in simple scenes.

Example 1: Doing chores without grumbling

Your parent asks you to wash the dishes. You feel annoyed.
You think:

"I didn't make all this mess…"

You have two choices:

- *Wash them while complaining in your head → mostly unwholesome kamma.*

- *Or think: "This is a chance to help. They're tired too." and wash with a willing heart → wholesome kamma from alobha and adosa.*

Same action outside; very different kamma inside.

Example 2: Standing up for someone

You see someone being teased. Your heart feels squeezed.

If you join the teasing, that's unwholesome kamma.
If you stay silent out of fear, you avoid one bad kamma but still let harm happen.

But if you gently say:

"Hey, that's not cool. Let's stop,"

even if your voice shakes, that's wholesome kamma.

- *Root: adosa (kindness) and a bit of amoha (knowing bullying is wrong).*

- *Result: stronger courage, deeper compassion, maybe a safer space for the victim.*

Example 3: Studying with a clean mind

You study not just to outdo others, but to learn, to develop your mind, and to be able to help in the future.

Intention:

- *Not greed ("so I can crush everyone"),*
- *But wisdom ("so I can understand and use this knowledge well"),*
- *Maybe also alobha ("I'll share what I know with others").*

This turns even study time into wholesome kamma.

7. Summary of Chapter 6

- *Wholesome (kusala) kamma is intentional action that:*
    - *Is healthy, faultless, blameless, and skilful in thought, speech, and body.*
    - *Moves away from ignorance and craving, towards understanding and wisdom.*
    - *Produces helpful and happy results and helps us progress on the path.*
- *It is rooted in three good roots:*
    - *Alobha – non-greed → generosity, letting go.*
    - *Adosa – non-hatred → kindness, patience.*
    - *Amoha – non-delusion → wisdom, right view.*

- *Wholesome kamma:*
    - *Brightens the mind now.*
    - *Builds good habits and relationships.*
    - *Supports happy rebirths and, with deep wisdom, can help end rebirth.*

Key idea:

Every small act of generosity, kindness, and wisdom
is a step upward on the scale from ignorance to awakening.

8. Questions for reflection

You can write about these or just think:

1. *Today, what is one small kind act you did (or could have done)?*
    - *What root did it come from – non-greed, non-hatred, or wisdom?*
2. *Think of a time you shared something you liked (food, time, help).*
    - *How did your heart feel right after?*
    - *Can you see that as a fruit of wholesome kamma?*

3. *Which good root do you feel is strongest in you right now – generosity, kindness, or wisdom?*

    - *Which one feels weakest?*

4. *How could you practice one small action every day to strengthen that weaker root?*

5. *If your mind became more and more full of alobha, adosa, and amoha over the next 5 years,*

    - *What kind of person do you think you would be?*

    - *How would that affect the people around you?*

Next we can slowly move to Chapter 7 – Rebirth-Linking: Paṭisandhi Citta and the New Life.

Chapter 7 – Rebirth-Linking: The New Life

A real-life story: "Is that really still me?"

Imagine this.

You find an old photo of yourself at 3 years old.

- *You have a round face, tiny hands, maybe missing teeth.*
- *You're playing with a toy or holding a parent's hand.*

You compare it with yourself now.

- *Your body is much bigger.*
- *Your voice is deeper.*
- *Your mind has more thoughts, more worries, more knowledge.*

You might think:

> *"That kid looks like a totally different person.*
> *But somehow... that's still me."*

The baby in the photo is gone.
The teenager you are now did not "jump out of nowhere".

Between those two pictures, there has been a stream of changes:

- *Cells dying and being replaced,*
- *Thoughts coming and going,*

- *Feelings rising and fading,*

- *Moments of consciousness one after another.*

Abhidhamma says:
Life is not a solid thing. It is a continuity of tiny mind-moments and body-moments flowing on.

This helps us understand a deeper question:

If there is no fixed soul,
how does one life lead into another at rebirth?

Abhidhamma's answer uses a key idea:

- *The mind-stream carries kamma and vipāka.*

- *Kamma builds a potential or tendency for rebirth.*

- *At the start of a new life, there is a first moment of consciousness in that life.*

This special first moment is often called rebirth-linking consciousness (in Pāli: paṭisandhi citta).
It "links" the past life and the new one.

We won't go deep into complex details, but we will build a simple picture, using explanations from Venerable U Thittila's Consciousness Enlarged (which is a teaching on the Abhidhammattha-saṅgaha).

The Law of Kamma and Rebirth

1. From craving to "tendency towards rebirth"

In Consciousness Enlarged, U Thittila explains how craving and attachment lead to actions, and how those actions create a tendency towards rebirth.

He describes it like this (put simply):

1. *First, there is craving (wanting, clinging) for an object.*

2. *Then attachment forms – you really hold on in your mind.*

3. *This attachment leads to:*

    - *Mental action (thinking how to get/keep it),*
    - *Then verbal action (speaking),*
    - *Then bodily action (doing things to get it).*

He says this can lead to all kinds of unskilful actions when greed or hatred is strong – deception, aggression, and so on.

Then he adds an important point:

- *Because of the law of cause and effect (dependent arising),*
- *These mental, verbal, and bodily actions always produce an outcome that reflects back on the doer.*

He explains that this outcome:

- *Strengthens the tendency to repeat similar states, and*

- *Creates a stronger potentiality directed towards keeping "the doer" going –*
  that is, towards continued existence.

To describe this potential, he says we would need a word that means two things at once:

- *"Resultant of action" (fruit of kamma),*

- *And also "tendency towards rebirth" in the same being.*

So he combines them into one phrase:

> *"Action cumulative of resultant tending towards rebirth."*

In other words:

- *Our actions don't disappear.*

- *They collect in the stream of mind as potential.*

- *That potential has a forward push – a tendency toward future existence.*

This is the Abhidhamma way of saying:

> *Kamma builds up energy that pushes the mind-stream into a new life.*

2. The mind-stream and continuity

U Thittila often uses the idea of a continuity of process instead of a fixed "self".

He talks about:

- *A cyclic series of lives.*
- *A "self-perpetuating" stream of mental and material processes.*
- *No automatic progress towards Nibbāna; if there is no practice, the cycle just keeps going.*

He says that if we don't practice, the series becomes frightening:

- *Because unwholesome actions, rooted in ignorance and craving,*
- *keep adding fuel to the fire of continued existence.*

But he also explains that wholesome states with good roots can create better conditions in future lives and help us move upwards.

This stream of processes:

- *Has phases of birth, growth, decline, and death in each life.*
- *Then, under the push of past kamma, a new life starts.*

The question is:

> *What is happening in the mind exactly at the point of death and at the start of a new life?*

Abhidhamma calls the special first citta (mind-moment) in the new life rebirth-linking consciousness.

3. Resultant consciousness and "being"

Later in Consciousness Enlarged, U Thittila talks about how beautiful (wholesome) states give rise to powerful resultant cittas with good roots.

He explains that:

- *These rooted resultants can arise in connection with death and rebirth.*
- *They perform special functions at that moment.*
- *One of these functions is called bhavaṅga, which he glosses as "consciousness as potentiality of being".*

We don't need to know all the technical details, but here is the simple picture:

1. *In this life, there are many moments of consciousness.*
2. *Some of them are kammic (they create new kamma).*
3. *Some are resultant (they are fruits of past kamma).*

4. *Among the resultants, some have good roots (linked with past wholesome kamma).*

5. *At the time of death and rebirth, these rooted resultants can:*

    - *Step in and perform the function of "being" (bhava),*

    - *Carrying the mind-stream on, based on past kamma.*

The technical Abhidhamma treatises that Thittila explains divide these functions in detail (rebirth-linking, life-continuum, death consciousness). In this beginner book, we can summarise like this:

- *At the end of a life, there is a last moment of consciousness of that life.*

- *At the start of a new life, there is a first moment of consciousness in the new body.*

- *This first moment is a resultant citta, born from past kamma, and it belongs to the "being" of that new life.*

Because it connects past and present, Abhidhamma calls it:

Rebirth-linking consciousness – paṭisandhi citta.

4. Rebirth-linking without a soul

A big question is:

The Law of Kamma and Rebirth

"If there is no permanent self or soul,
what moves from one life to the next?"

Abhidhamma's answer is:

Nothing moves like a thing.
There is only a stream of causes and results.

Some images can help:

4.1 Candle to candle

Imagine you have a lit candle.
You use it to light another candle, then blow out the first.

- *The flame on the first candle and the flame on the second are not the same flame.*
- *But the second depends on the first – it would not be there without it.*

In the same way:

- *The last consciousness of one life and the first consciousness of the next life are not the same mind.*
- *But the second arises because of the kamma and potential stored in the stream of mind in the previous life.*

Rebirth-linking consciousness is like that first flame on the new candle: new, but totally dependent on the old causes.

4.2 River flowing

Think of a river.

- *The water this second is not the same water as ten seconds ago.*
- *Yet we still call it "the same river" because the flow is continuous.*

The "person" is like the river:

- *Every moment of body and mind is new.*
- *But the flow has patterns, tendencies, kamma seeds moving along.*

At death:

- *One part of the river reaches the sea.*
- *But conditions (kamma) make new clouds, rain, and another stretch of river downstream.*

Rebirth-linking consciousness is like the first visible part of the new stretch of river.

5. Why rebirth-linking matters for us

You might wonder:

> *"Okay, but I don't remember my past lives.*
> *Why should I care about rebirth-linking consciousness now?"*

Good question.

Here are a few reasons.

5.1 It makes kamma feel serious – but not hopeless

Rebirth-linking shows that:

- *Some kamma has effects bigger than one lifetime.*
- *What we do now can help decide where and how we appear next.*

This is serious. It means:

- *Cruelty, greed, and delusion are not "small mistakes".*
- *They can help shape a future life in more painful conditions.*

But it is not hopeless:

- *Every act of generosity, kindness, and wisdom*
- *plants seeds for a better rebirth and better conditions for practice.*

5.2 It reminds us there is no "cheating the system"

You might be able to:

- *Trick people,*
- *Hide your actions,*

- *Escape human punishment.*

But you cannot cheat cause and effect.

Rebirth-linking consciousness is a way of saying:

- *The energy of your kamma will find you again,*
- *Because it travels with the stream of mind itself,*
- *Into the very first moment of your next life.*

5.3 It points to the possibility of freedom

U Thittila explains that:

- *As long as ignorance and craving remain,*
- *Our productive actions keep being "action cumulative of resultant tending towards rebirth."*
- *But when wisdom fully destroys ignorance and craving,*
- *Actions become non-kammic (for an arahant) – they no longer plant new rebirth seeds.*

That means:

- *Rebirth-linking consciousness is not eternal.*

- *There can be a final life where, after death, no new rebirth arises.*

- *That is the end of the stream: Nibbāna.*

So understanding rebirth-linking is not just about "more lives".
It's also about seeing that the chain can be broken.

6. Summary of Chapter 7

Let's gather the key points:

- *Abhidhamma sees life as a stream of mind-moments and body-moments, not a fixed soul.*

- *Craving and attachment lead to mental, verbal, and bodily action (kamma).*

- *These actions create outcomes that:*
  - *Strengthen habits, and*
  - *Build a potential or "tendency towards rebirth" in the doer.*

- *U Thittila sums this up as:*

  "Action cumulative of resultant tending towards rebirth."

- *At the time of death and the start of a new life, resultant consciousness (vipāka citta) with roots can:*

- *Perform special functions related to being (bhavaṅga),*
- *And start a new life-stream.*

- *The very first citta in the new existence, born from past kamma, is called rebirth-linking consciousness (paṭisandhi citta):*
  - *It does not carry a soul,*
  - *But it is conditioned by all past kamma.*
- *Rebirth-linking matters because:*
  - *It shows how serious and far-reaching our present actions are.*
  - *It means we cannot "escape" our own kamma by death.*
  - *It also points to the possibility of a final life where no more rebirth occurs.*

Short version:

There is no soul jumping from life to life.
There is only a stream of cause and effect.
Rebirth-linking consciousness is the first mind-moment of a new life,
powered by the kamma we are making right now.

7. Questions for reflection

You can reflect quietly or write short answers:

1. *When you look at a baby photo of yourself, how does it feel to think:*

    - *"The body and mind were so different…*
      but the stream of life has continued until now"?

2. *Imagine that at the moment of death, your mind will create the first moment of the next life, based on your strongest habits.*

    - *What habits are you building today?*

3. *Does thinking about rebirth-linking consciousness make your choices feel:*

    - *more serious,*

    - *more hopeful,*

    - *or both?*

4. *If every small intention adds to "action cumulative of resultant tending towards rebirth,"*

    - *what kind of rebirth tendency are you training – towards more greed and anger, or towards more kindness and wisdom?*

5. *How does it feel to know that, according to the Dhamma, the chain of rebirth is not unbreakable – that with deep wisdom, there can be a final life with no more rebirth?*

The next to Chapter 8 – The Process of Death and Rebirth, where we'll zoom in more on what happens at the end of a life and the start of a new one, still using simple examples and explanations.

Chapter 8 – The Process of Death and Rebirth

A real-life story: watching someone you love grow old

Imagine this.

Your grandfather used to be very strong.
He could carry you on his shoulders, fix things around the house, tell stories with a loud bright voice.

Now he is very old.

- *His hands shake when he holds a cup.*
- *He forgets things easily.*
- *Sometimes he lies in bed, tired and quiet.*

You visit him.

He smiles at you, but you feel something in your chest:

> *"One day, he will die.*
> *One day, I will die too."*

You may feel scared or sad. You may also wonder:

- *"What happens in the mind when a person dies?"*
- *"How does a new life begin?"*
- *"Does something travel? Or does it just stop?"*

Abhidhamma answers these questions in a very calm, step-by-step way.

It says:

- *Life is a stream of tiny moments of consciousness and physical events.*

- *Death is the end of one stream-section.*

- *Rebirth is the start of another stream-section, driven by kamma.*

There is no immortal soul jumping from body to body.
But there is a continuous process of cause and effect.

Let's walk through this slowly.

1. Life as a flow from conception to death

In Consciousness Enlarged, Venerable U Thittila explains that most people think of consciousness as something solid and permanent – "the real me". Some think:

> *"When I die, my body will stop,*
> *but my consciousness, my self, will go on unchanged."*

He says this is a wrong view.

On page 58 he explains that, as understanding grows, we learn:

- *Consciousness is not a lasting thing.*

- *It is a series of separate, momentary states.*

- *Each state arises, does its job, and passes away.*

- *This happens "from the instant of conception to the moment of death."*

So from the Abhidhamma view:

- *Your "mind" is not one big block.*

- *It is millions and millions of tiny minds (cittas) happening one after another, very fast.*

From the first moment of life (conception) until the last moment (death):

- *Citta arises → experiences an object → ceases.*

- *The next citta arises, conditioned by the last and by many other factors (like kamma, sense-objects, etc.).*

This is true when you're a baby, a teenager, an adult, and an old person.

At death, something special happens:

The stream of cittas of this life ends.

Whether a new stream begins depends on kamma.

2. Why craving and attachment keep the stream going

Abhidhamma doesn't see death as a total break.

It sees it as one part of a causal chain:

- *Contact → feeling → craving → attachment → becoming → birth → aging and death.*

On pages 66–67 of Consciousness Enlarged, U Thittila explains the link called bhava (often translated "becoming"). He says:

- *"Bhava" in its technical sense is "tendency towards rebirth".*

- *It has two aspects:*

    - *Kamma-bhava – "action cumulative of resultants" (kamma piling up).*

    - *Upapatti-bhava – "resultant tending towards rebirth".*

He explains that:

- *When we contact an object and feel pleasant feeling,*

- *Craving (taṇhā) arises – wanting to keep or get more.*

- *Craving leads to attachment (upādāna), strong clinging.*

- *From attachment comes kamma-bhava – actions that heap up results.*

- *These stored results, with their forward push, are called upapatti-bhava – the tendency toward future rebirth.*

In simple words:

Craving + attachment + actions =
a stored potential that pushes the mind-stream into another life.

So, as long as:

- *Craving is still there,*
- *Attachment is still strong,*
- *Kamma-bhava and upapatti-bhava are still active,*

the stream of birth and death continues.

3. The last moments: what "death" means in the mind

We normally think "death" = when the heart stops or the brain stops.
Abhidhamma looks more inside, at the mind.

From its perspective:

- *"Death" (cuti) means the final moment of consciousness of this life.*
- *After that last citta passes away, the mind-stream of this life is finished.*
- *If the conditions for further existence still remain (craving, kamma, etc.),*
  then a new first citta of a new life can arise.

Thittila emphasizes that:

- *There is no permanent "self" that goes from one body to another.*
- *There is only a dependently arisen series of events.*
- *At death, the belief "my true self is my consciousness and it will go on enjoying" is wrong.*
- *Instead, consciousness is only momentary, conditioned, and changing.*

So:

- *Death is not a self leaving the body.*
- *It is simply the ending of a particular stream of cittas supported by this body.*

What happens next depends on kamma and bhava.

4. The first moment of a new life

In the previous chapter we talked about rebirth-linking consciousness – the first citta of a new life.

Even though Consciousness Enlarged doesn't use the Pāli word "paṭisandhi" on the pages we looked at, it does describe:

- *Resultant consciousness with roots that can take on the function of "being" (bhavaṅga),*

- *And how actions become "action cumulative of resultants tending towards rebirth."*

So we can put the ideas together like this:

1. *In this life, you perform many kammas.*

2. *These plant seeds and build potential (kamma-bhava).*

3. *That potential includes a tendency towards a certain kind of rebirth (upapatti-bhava).*

4. *When this body can no longer support the mind-stream, the last citta of this life arises and passes away.*

5. *If craving and kamma still have power, a new citta arises in a new life, in a realm that fits the kamma that ripens.*

6. *That first citta of the new life is called rebirth-linking consciousness – the "connecting" resultant appearance of consciousness.*

On page 57, Thittila calls "connecting" (sandahana) the resultant appearance of consciousness. He says we wrongly think there is a permanent consciousness that continues, but in fact there is only:

> *"A dependently associated series of separate momentary states,*
> *individually coming to be and passing away in rapid*

succession,
from the instant of conception to the moment of death."

Rebirth-linking consciousness is simply:

- *The first member in a new series,*

- *Arising because the entire past stream – with its craving, attachments, and kammas – had created the conditions for it.*

No soul moves. Cause-and-effect continues.

5. Two helpful images: candle and river

Because this can feel abstract, here are two images again, now focusing on death and rebirth.

5.1 Candle to candle

You have a lit candle. You use it to light a new candle, then blow out the old one.

- *The old flame goes out.*

- *The new flame appears on the second candle.*

They are not "the same flame", but:

- *Without the first, the second would not be lit.*

- *The new flame depends on the old one.*

Similarly:

- *The last consciousness of this life ends.*

- *A new consciousness arises in the next life, conditioned by the old kamma and mental stream.*

There is connection, but not a permanent "thing" moving.

5.2 River and new stretch of water

A river flows for many kilometres.

- *At one point it disappears into the ground.*

- *Later, water rises again as a spring, starting another visible stretch of river.*

Is it the "same river"? In daily speech, yes.
But in reality, the water at the spring is not literally the same water as before. It came from earlier water through a chain of causes (rain, underground flow, etc.).

Death is like the river disappearing into the ground.
Rebirth is like a new spring appearing, fed by the old water's journey.

6. Why the process of death and rebirth matters now

You might think:

> *"This is interesting... but I'm young.*
> *Why should I think about death and rebirth already?"*

Here are a few reasons.

6.1 It changes how we see our life

If life is just one shot, then:

- *It might feel tempting to think: "Do whatever you want; just don't get caught."*

If life is a series of lives connected by kamma, then:

- *Every intention matters much more.*
- *There is no "escape" from our actions just by dying.*
- *We carry the results into the very first moment of the next life.*

This can make us:

- *More careful with greed and anger,*
- *More motivated to cultivate kindness and wisdom.*

6.2 It helps us face death with less fear

Knowing that:

- *Death is part of a continuous law, not a random accident in the cosmic sense;*
- *Consciousness is always dependent, momentary, changing;*

- *What matters is not a "soul" surviving, but the quality of our mind and the kamma we create –*

can help us feel:

- *Less panicked,*
- *More peaceful,*
- *More focused on living well today.*

6.3 It points to the path out of the cycle

Thittila explains that as long as ignorance and craving remain, our actions are "action cumulative of resultants tending towards rebirth."

But if:

- *We develop insight,*
- *See clearly that nothing in body or mind is a permanent self,*
- *Let go of craving and wrong views,*

then the chain of bhava and upapatti-bhava can be cut.

At full awakening (arahantship):

- *There is still consciousness in this life,*
- *But it no longer creates new rebirth-making kamma,*

- *And after death, the cycle ends.*

So the process of death and rebirth is not there to scare us.
It is there to show us where to work:

Right here, in this mind,
with these moments of craving, anger, and delusion,
and these moments of generosity, kindness, and wisdom.

7. Summary of Chapter 8

- *Abhidhamma says consciousness is not a permanent self.*

- *It is a series of momentary states, from conception to death (Consciousness Enlarged, p. 58).*

- *Craving and attachment lead to actions that become:*
  - *Kamma-bhava – action that heaps up results,*
  - *Upapatti-bhava – resultant tending towards rebirth (pp. 66–67).*
- *At death, the last citta of this life arises and passes away.*
- *If craving and stored kamma still have power:*
  - *A new first citta of a new life arises – rebirth-linking consciousness.*
- *There is no soul jumping from body to body.*

- *There is only a causal stream: each life's kamma conditions the next life's first mind-moment.*

- *Understanding this:*

    - *Makes our present choices feel more serious and meaningful.*

    - *Helps us face death with more wisdom and less fear.*

    - *Points to the path of ending the cycle through insight and letting go.*

Short version:

Death is not the end of cause and effect.
Rebirth is the next chapter written by the kamma of this one.

8. Questions for reflection

You can think about these quietly or write short answers:

1. *When you think about your own death, what feelings arise first – fear, curiosity, confusion, something else?*

2. *How does the idea of life as a stream of mind-moments from conception to death change the way you understand "me"?*

3. *If craving and attachment help push the mind into new rebirths,*

- *What are some cravings you see in yourself that might be especially strong?*

4. *Imagine that the state of your mind at death strongly influences the first moment of your next life.*

    - *What kind of mind would you like to have then?*

    - *What can you do now to train it?*

5. *Does understanding death and rebirth as a natural process of cause and effect make you:*

    - *more scared,*

    - *more calm,*

    - *more careful,*

    - *or more inspired to practice?*

The next to Chapter 9 – Planes of Existence and Life-Spans, again in simple language with real-life examples.

Chapter 9 – Planes of Existence: Different Worlds for Different Kamma

A real-life story: same planet, different worlds

Imagine two children born on the same day.

- *Child A is born in a peaceful country, in a safe house, with loving parents and good schools.*

- *Child B is born in a place of war, hunger, and fear, with no school, no safety, and constant danger.*

If they meet in a story or a movie, you might think:

"They live on different planets."

On the outside, it's the same Earth.
But their experience of life is so different it feels like separate worlds.

The Buddha's teaching, as explained in Abhidhamma, goes even deeper.
It says there are many planes of existence – different "worlds" or levels where beings can be reborn according to their kamma.

Venerable U Thittila, in Consciousness Enlarged, explains that the sense-desire world (kāmāvacara) is divided into different planes, some happy, some woeful, and that there are also higher planes called Brahmaloka reached through deep meditation (jhāna). These are all part of the big picture of kamma and rebirth. (See Consciousness Enlarged, pp. 221–222, 272–274.)

In this chapter, we'll make a simple map:

- *The sense-desire planes – where sense pleasures and pains dominate.*

- *The happy and unhappy planes within that world.*

- *The higher planes of form and formlessness.*

- *How our kamma helps decide where we "log in" next.*

1. What is a "plane of existence"?

A plane of existence (bhūmi) is a type of world or level where beings live and experience results of their kamma.

You can think of it like different "zones" in a huge game:

- *Each zone has its own rules, atmosphere, and difficulty level.*

- *Your character appears in one zone depending on what you did before.*

Abhidhamma doesn't talk about spaceships or portals.
It talks about mind and kamma:

- *When certain kammas ripen,*

- *Consciousness takes rebirth in a plane that matches the quality of those kammas.*

Venerable U Thittila explains that our actions become "action cumulative of resultant tending towards rebirth" – they build a tendency toward certain kinds of existence .

So the map of planes is really a map of kamma-results.

2. The sense-desire world (kāmāvacara)

Most of what we know as humans is part of the sense-desire world (kāmāvacara):

- *We see, hear, smell, taste, and touch.*
- *We chase pleasure and run from pain.*
- *Life is mixed: some happiness, some suffering.*

Abhidhamma divides this world into 11 planes.
On page 273 of Consciousness Enlarged, Thittila says:

- *There are eleven kāmāvacara planes in total.*
- *Among them, there are seven "happy planes of existence" and*
- *four "woeful states".*
- *Because of their pleasant aspects, these seven are called the happy planes of sense desire (kāma-sugati-bhūmi).*
- *The four are called the unhappy planes of sense desire (kāma-duggati-bhūmi). (p. 273–274)*

Let's unpack that in simple language.

2.1 The four woeful states (unhappy planes)

Thittila calls them:

- *"Four woeful states known as the unhappy planes of sense desire" (kāma-duggati-bhūmi). (p. 273–274)*

He doesn't list their names in the passage we can see, but he clearly says they are:

- *Woeful – full of suffering and difficulty.*

- *Unhappy planes – unlike the seven happy ones.*

We can safely say:

- *They are planes where pain, fear, and confusion are much stronger than in the human world.*

- *They are places where unwholesome kamma has created a very dark environment.*

Abhidhamma elsewhere (and in other texts) explains more details, but in the pages we have here, they are just called "four woeful states". For this book, it's enough to know:

> *Repeated strong unwholesome kamma can push a mind-stream towards these very unhappy planes when it takes a new rebirth.*

2.2 The seven happy planes of sense desire

On p. 273, Thittila writes that "rebirth among devas and men" refers to rebirth in the seven happy planes of existence included in those eleven kāmāvacara planes. He says:

- *Because of their pleasant aspects, they are called happy planes of sense desire (kāma-sugati-bhūmi).*

- *They are contrasted with the four woeful states.*

So:

- *Human life is one of these seven happy planes.*

- *Deva worlds (heavenly realms still connected with sense desire) are also among the seven.*

These planes are "happy" because:

- *Pain and danger are less heavy than in the woeful states.*

- *There are more opportunities for wholesome actions.*

- *In deva realms, pleasure and beauty are much stronger than here.*

But remember:

- *They are still sense-desire planes.*

- *There is still attachment, change, and eventual death.*

They are good results, but not final safety.

3. Higher planes: form and formless (rūpāvacara, arūpāvacara)

Beyond the 11 sense-desire planes, Abhidhamma talks about higher planes connected with deep meditation (jhāna).

On p. 272, Thittila says:

- *Outside the moments of supramundane path and fruition, there arise "resultant-producing kāmāvacara states," and,*

- *"If such is the individual practice," there can also arise "resultant-producing rūpāvacara and arūpāvacara states."*

In simple words:

- *For ordinary action, we live mostly in sense-desire consciousness.*

- *But with strong meditation, the mind can enter form-plane (rūpāvacara) and formless-plane (arūpāvacara) states.*

On p. 221, he describes how jhāna (deep concentration) can be practiced "specifically for rebirth in Brahmaloka" – the realm of Brahma devas. That is a higher deva world beyond ordinary sense desire.

So we get three big groups:

1. *Kāmāvacara planes – sense-desire world (11 planes: 7 happy, 4 woeful).*

2. *Rūpāvacara planes – planes of form (Brahma worlds) connected with form-jhānas.*

3. *Arūpāvacara planes – formless planes, connected with very subtle formless jhānas.*

Even though Consciousness Enlarged gives charts and technical details later, the main idea is:

Deeper purity of mind, especially through meditation,
can lead to rebirth in higher and more refined planes
where coarse sense pleasure falls away.

But:

- *Even these refined planes are still within saṃsāra – the round of birth and death.*

- *Life there is much more peaceful than human life, but it still ends.*

4. Planes of existence and the Noble Path

Why does any of this matter for practice?

Thittila uses the planes to explain what happens when someone reaches the stages of the Noble Path.

On p. 272–274 he says:

- *When someone becomes a stream-enterer (sotāpanna),*

- *They cannot be reborn in the four woeful states (kāma-duggati-bhūmi) anymore.*

- *Their rebirths are limited to the seven happy planes of sense desire (humans and devas). (p. 272–274)*

- *A once-returner (sakadāgāmī) will return to the sense-desire world at most once more.*

- *A non-returner (anāgāmī) will never again return to the sense-desire world;*

  - *They will take rebirth in a higher plane (often in Brahma worlds) and reach final awakening there. (summarised on pp. 274–275)*

He also explains that those who practise jhāna "to a degree generative of rebirth tendency towards those planes" can be reborn in higher deva planes and Brahmaloka (p. 273).

So:

- *Unwholesome kamma → tends toward woeful states.*

- *Wholesome kamma in ordinary life → tends toward human and deva happy planes.*

- *Wholesome kamma with strong meditation (jhāna) → tends toward higher Brahma planes.*

- *Supramundane path and fruition → leads beyond all of them, towards Nibbāna, where no more rebirth occurs.*

The map of planes tells us:

It's not just "this life" and "nothing".
Our states of mind are building which world we wake up in next.

5. Planes outside, states inside

It's easy to think of planes as separate places far away.
Abhidhamma helps us see something more:

- *The planes are also reflections of mind-states.*

When your mind is full of:

- *Hate, cruelty, and fear – your inner world already feels like a woeful state.*
- *Greed and constant craving – you live in a restless, hungry world.*
- *Kindness, generosity, and simple joy – you taste something like the happy planes.*
- *Quiet, deep concentration – you taste a little of the higher planes.*

Even though the full planes of existence are very large and complex, the seeds of them already appear in your daily moods.

So learning about the planes is not just theory. It helps you ask:

"Right now, which kind of world is my mind living in?"

And then:

"Which direction am I training it to go?"

6. Summary of Chapter 9

- *Abhidhamma teaches that there are different planes of existence (bhūmi) where beings are reborn according to their kamma.*

- *The sense-desire world (kāmāvacara) is divided into 11 planes:*

    - *7 happy planes of existence, called the happy planes of sense desire (kāma-sugati-bhūmi), including humans and deva realms (p. 273).*
    - *4 woeful states, called the unhappy planes of sense desire (kāma-duggati-bhūmi), full of suffering (p. 273–274).*

- *Beyond these are:*

    - *Rūpāvacara planes (planes of form, Brahma worlds) reached through form-jhāna.*
    - *Arūpāvacara planes (formless planes) reached through formless jhānas (p. 221–222, 272).*

- *Our actions become "action cumulative of resultant tending towards rebirth" – they build tendencies towards specific planes (Consciousness Enlarged, pp. 66–67).*

- *Stream-enterers can no longer fall into the four woeful states; their rebirths are limited to the seven happy planes (pp. 272–274).*

- *Deeper meditation (jhāna) can lead to rebirth in higher deva planes and Brahmaloka (p. 221, 273).*

- *All these planes are still part of saṃsāra, the round of birth and death. Only Nibbāna is beyond rebirth.*

Short idea:

Different kamma leads to different worlds.

The map of planes is really a map of where our mind is heading.

7. Questions for reflection

You can think or write about these:

1. *When you look at the world, can you see how some lives already feel like "happy planes" and others like "woeful states," even within the human realm?*

2. *How does it feel to know that Abhidhamma speaks of seven happy and four woeful sense-desire planes?*
    - *Does this make your choices feel more important?*

3. *If acts of kindness and generosity tend to lead towards happy planes,*

- *What are some small wholesome kammas you can do more often?*

4. *When your mind is full of anger or jealousy, does your inner world feel closer to a "happy" plane or a "woeful" one?*

5. *The texts say that someone who reaches stream-entry will never again be reborn in the four woeful states.*

    - *How does that change the way you think about practising Dhamma in this life?*

Next to Chapter 10 – Kamma, Body, and the Stream of Consciousness, where we link everything together: how kamma shapes not just future worlds, but also this very body-and-mind you are living in now.

Chapter 10: Kamma, Body, and the Stream of Consciousness.

A Small Story: Staying Up Late

Imagine this.

You stay up very late watching videos or gaming. You think, "Just one more round... just one more clip..." Soon it is 2 a.m.

The next morning, your alarm rings. Your body feels heavy, your head aches, your mood is grumpy, and you snap at your family. All day at school your eyes hurt and your mind is dull.

Nothing "mysterious" happened.
Last night's intentional choices created today's bodily and mental results.

This is a tiny, everyday picture of what Abhidhamma explains on a deeper level:

- *Our mind (nāma) and body (rūpa) are always working together.*
- *They arise due to many causes and conditions, including kamma (intentional action).*
- *They form a stream of experience that continues moment by moment – and, according to the teaching, life to life.*

In this chapter we see how kamma, the body, and the stream of consciousness are linked.

1. Mind and Body: The Two Parts of a "Person"

Abhidhamma says that what we call a "person" is really just:

- *Mental qualities (nāma) – consciousness and its mental factors.*

- *Material qualities (rūpa) – the physical body and physical things.*

Venerable U Thittila explains that material qualities (rūpa) are "that which is matter... material qualities," and that they are clearly different from consciousness, mental factors, and Nibbāna. All three – consciousness, mental factors, and material qualities – arise only when there are suitable causes; they do not exist by themselves without support.

He also explains that these five aggregates are only "headings" for many tiny, changing events. They are not solid blocks.

On the material side, he notes that there are 28 kinds of material qualities, made up of four great essentials and 24 derived kinds – this whole group is called the material aggregate (rūpakkhandha).

So:

- *Your feelings, thoughts, intentions, attention = nāma*

- *Your eyes, ears, heart, brain, skin = rūpa*

Both nāma and rūpa are conditioned. They arise and pass away because of causes, not because of a permanent "me".

2. Consciousness as Kamma, and Consciousness as Result

Abhidhamma makes an important difference between:

1. *Active, productive mind states – they create results.*

2. *Resultant mind states (vipāka) – they are results of past kamma.*

U Thittila says that certain integral states of consciousness are "productive of action." In this sense, consciousness is the cause of action (kamma).

He also explains that many of the states in the first phase of a conscious process (like seeing and hearing) are resultant (vipāka) of good and bad kamma done in the past.

So we can think in a simple way:

- *Some moments of consciousness are "receiving mail" – they just receive results from past kamma.*

- *Some moments are "sending mail" – through intention, speech, and action they send out new kamma into the future.*

These productive states, both good and bad, are called "cumulative" states: they build up the continuity of rebirth and death.
Resultant states do not create new kamma; they just experience what was already done.

So, inside the mind-stream:

- *Kamma = certain active mind-moments with intention.*

- *Kamma results = certain mind-moments that experience pleasant or unpleasant things.*

3. Sense Doors: How Body and Mind Work Together

To see how body and mind cooperate, Abhidhamma looks closely at one simple event: seeing.

U Thittila explains it step by step:

- *There is a visible object (something with shape and colour) in the presence of light.*

- *There is a physical eye, a material sense-organ.*

- *On the eye there is a very delicate "sensitive" material quality – the eye-sensitivity – which acts as an interface between the physical world and the mental world.*

- *When the visible object, light, eye, and this sensitive material quality all meet in the right way, consciousness that sees arises.*

Later he says that the things we see, hear, smell, taste, and touch are entirely material (rūpa), and by contact (phassa) with the sense-organ, they become conditions for the arising of conscious states.

So every simple experience like:

- *"I see a flower,"*

- *"I hear a sound,"*

- *"I feel the warmth of the sun,"*

is really a cooperation of body and mind:

> *Material object + sense organ + contact → a moment of consciousness.*

Some of these conscious moments are results of past kamma (they just receive), and some are making new kamma (they react with greed, hate, delusion, or with generosity, kindness, wisdom).

4. Kamma and the Body: Not the Only Cause

Does kamma explain everything about the body? Abhidhamma is careful here.

U Thittila writes that material qualities are greatly affected by many causes, including:

- *heat and cold,*
- *wind and rain,*
- *nutrients,*
- *time, and so on.*

So:

- *Kamma is a very important cause, especially for rebirth and the general type of existence.*

- *But not every detail (like every cold you catch, or every small injury) must be blamed on kamma. There are natural physical causes too.*

This is important so we don't become superstitious or blame ourselves for every tiny thing:

- *If you eat badly and your stomach hurts, food and digestion are causes.*
- *If you stand in the hot sun and get a headache, heat is a cause.*
- *If you stay up very late, lack of sleep is a cause.*

Kamma works together with these physical conditions, not instead of them.

5. The Stream of Consciousness

Abhidhamma describes life as a continuity of many tiny mind-moments. These moments arise and pass away extremely fast.

U Thittila explains that continuity itself is only a phenomenon. It appears because many impermanent states arise one after another. Because of this, there is no permanent essence or soul in this stream.

He also says that this seriality of functions is kept going by ignorance (avijjā) and craving (taṇhā), and so the three marks of existence – impermanence (anicca), suffering (dukkha), and non-self (anattā) – are always present.

You can picture this "stream of consciousness" in several ways:

- *Like a movie: each frame is separate, but shown quickly, it looks like one continuous action.*

- *Like a river: each drop of water is new, but we call it "the same river."*

- *Like breath: each in-breath and out-breath arises and passes, but we feel "I am breathing."*

In the same way:

- *Mind-moment after mind-moment*

- *Supported by body and surroundings*

- *Driven forward by ignorance and craving*

...this is the samsāric stream.

Some of these moments are kamma (doing), some are vipāka (receiving), but there is no fixed "owner" hiding inside them.

6. Kamma, Body, and Rebirth: One Continuous Process

Putting all this together:

1. *Kamma is intentional mental action. Certain active mind-moments plant seeds that are "cumulative of continuing rebirth and death."*

2. *These seeds later bear fruit as:*

- *Resultant mental states (pleasant or painful experiences), and*

- *Material conditions (bodily situation, type of existence), together with other natural causes like heat, food, and time.*

3. *The stream of consciousness moves on, moment by moment. Its continuity is just adjacency of impermanent states, not a soul.*

When this life ends, Abhidhamma says the last mind-moment of this life is followed by a new mind-moment in the new existence, guided by kamma. The mental stream continues with new material support (a new body in some plane of existence).

The details of paṭisandhi (rebirth-linking) were explained in earlier chapters of this book. Here the key point is:

The kamma we build in this mental stream conditions both the body we receive and the experiences we meet, in this life and future lives.

So the teaching asks us to see:

- *"I" am not a fixed thing, but a changing flow of mind and body.*

- *This flow is not random; it has an ethical pattern shaped by intention.*

- *By choosing wholesome intentions now, we reshape the stream going forward.*

Real-Life Examples

1. *Headache after anger*

   You get very angry and shout. Later your body feels hot, your heart beats fast, and your mind is restless. Here, a strong unwholesome intention quickly leads to bodily discomfort and mental unease. This shows how mind and body interact right now.

2. *Warmth after kindness*

   You visit a sick friend, or help someone being bullied. When you come home, your heart feels light and warm, and your body is relaxed. This is a small taste of good kamma giving a pleasant result in the same life.

3. *Habit stream*

   If you often respond with irritation, over time your face and posture may look tense; your thought patterns become negative easily. If you often respond with patience, your expression and inner mood become softer. This shows how a steady stream of kamma shapes both mind and body over time.

Summary

- *A "person" is really mental qualities (nāma) and material qualities (rūpa), arising due to causes and conditions.*

- *Some mind states are kamma (active, productive); others are vipāka (resultants). Productive states are cumulative of rebirth and death.*

- *Sense experiences need material objects, sense organs, contact, and then consciousness arises. Body and mind work together.*

- *Material qualities are influenced not only by kamma but also by heat, cold, nutrients, time, etc.*

- *The stream of consciousness is just many impermanent states arising one after another, with no fixed soul, driven forward by ignorance and craving.*

- *Kamma shapes both this body-and-mind process now and the rebirth of this process into a new life.*

Reflection Questions

You can use these as gentle journaling or quiet thinking prompts:

1. *Can you remember a time when a mental choice (like anger, laziness, or kindness) clearly affected your body (tension, tiredness, relaxation)?*

2. *When you watch your experience during one day, can you notice the difference between "just receiving" something (like feeling hot or cold) and "creating" something (like choosing to respond with anger or patience)?*

3. *How does it feel to think of yourself not as a fixed "me," but as a changing stream of mind and body? Does it make you more careful about your intentions?*

4. *If good and bad mental habits are continuously shaping this stream, which one habit would you most like to strengthen from today onward? Why?*

Next to Chapter 11 (the final chapter of Book 4) or revise any part of this chapter together.

Chapter 11 Living with the Law of Kamma: Responsibility for Our Own Mind

A simple story: three seconds that change a friendship

Imagine this:

You are in a group chat.
One friend made a mistake in class, and now others are laughing about it.

You type a message:

- *Version A: "Yeah, she's always like that 😂"*

- *Version B: "Hey, let's not make fun of her. We all mess up."*

Your thumb hovers over send.
That choice takes maybe three seconds.
But:

- *If you send A, your friend may feel hurt, trust you less, and your own mind gets a little more used to careless cruelty.*

- *If you send B, you might protect your friend, encourage kindness in the group, and your own mind gets a little stronger in courage and compassion.*

After you send it, you cannot pull it back.
The message disappears into the past.
But it does not disappear from your mind. It becomes part of your kamma — your intentional action — and shapes who you are becoming.

This chapter is about that place:
the tiny gap where we can choose, and how that choice shapes:

- *our present mind,*
- *our future experiences, and*
- *even future lives.*

1. Our life grows from our own seeds

The Abhidhamma says that a being "comes to be" as the result of past bodily, verbal, and mental actions. These actions are like seeds that give rise later to a being, together with the "root structure" that supports that being.

These seeds are nourished by roots:

- *Bad roots (akusala hetu):*
  - *greed (lobha)*
  - *hatred (dosa)*
  - *delusion / dullness (moha)*
- *Good roots (kusala hetu):*
  - *non-greed (alobha) – generosity, letting go*
  - *non-hatred (adosa) – loving-kindness*

- *non-delusion (amoha) – wisdom*

The text compares this to a plant:

- *The seed is like past action.*
- *The roots are like the deep attitudes: greed/hatred/delusion or generosity/kindness/wisdom.*
- *The flower is the being that appears later, supported by those roots and grown from that seed.*

So your present life is not random.
It is the flowering of many old seeds.
And right now, with every thought, word, and deed, you are planting new seeds and strengthening certain roots.

2. The mind that leads body and speech

Abhidhamma explains that consciousness (citta) is what drives action. Because some integral states of consciousness are "productive of action," the text clearly says:

> *"Thus, consciousness (citta) is the cause of action (kamma)."*

When certain mental states arise — especially those rooted in greed, hatred, or delusion — they are:

- *fully aware of their object,*
- *active mentally, by speech, or by body,*

- *and productive of results in the future (vipāka).*

So, when you:

- *imagine a plan to cheat on an exam,*
- *say harsh words to hurt,*
- *act out of jealousy or pride,*

all of these start as moments of consciousness that move your body and speech.

Nothing intentional happens without mind.
No good deed, no bad deed, no deliberate choice.

This means:

> *The most important place to take responsibility is in the mind itself.*

If you simply try to "behave well" on the outside while letting greed, anger, and confusion run wild inside, the deep roots are not changed. The old seeds keep growing.

3. A stream, not a solid "me"

Abhidhamma also points out something surprising about continuity.

When we look at our life, it feels like "I" am the same person from childhood until now. But when the text examines experience more closely, it says that continuity is only a phenomenon— a pattern that appears because many impermanent states arise one after another.

There is no permanent essence inside these changing states. So existence shows three marks:

- *Impermanence (anicca) – everything is changing, moment by moment.*

- *Unsatisfactoriness (dukkha) – what changes and cannot be held tightly cannot give lasting satisfaction.*

- *Not-self (anattā) – no unchanging "soul" or "owner" can be found inside these processes.*

Yet this stream of moments is not random.
It is:

- *held together by causes and conditions,*

- *pushed forward by ignorance (not seeing clearly) and craving (always grasping).*

So there is no fixed self, but there is order: a lawful flow of kamma and result.

Think of a river:

- *You cannot scoop out "the same water" twice.*

- *But you can say: "This is the same river," because there is a continuous flow and pattern.*

In the same way, Abhidhamma sees "person" as a flowing pattern of mind and matter, conditioned by past and present kamma.

This is why responsibility matters:

> *Even though there is no permanent self, there is still a real effect when certain causes are put in.*

Plant angry thoughts, harsh words, and harmful actions — the stream will flow one way.
Plant kind thoughts, wise speech, and careful actions — it will flow another way.

4. Two directions: building or breaking the cycle

The Abhidhamma groups all states into categories based on how they relate to rebirth and death:

1. *States that are cumulative of continuing rebirth and death.*

2. *States that are dispersive of continuing rebirth and death.*

3. *States that are neither cumulative nor dispersive.*

It explains:

- *All good and bad productive states in the ordinary three planes (sense-sphere, form, formless) belong to the first group — they build up the cycles of rebirth and death, because they are still mixed with defilements like attachment and ignorance.*

- *Resultant states — experiences that are just the results of past actions — and inoperative states do not themselves produce*

further kamma. They belong to the third group (neither building nor breaking).

- *Supramundane path and fruition states, which take Nibbāna as their object, are dispersive of continuing rebirth and death. They bring about the ending of the cycle by cutting off ignorance and craving.*

For a beginner, this can be simplified:

- *Ordinary good and bad actions (with attachment, pride, identity view, etc.)*
  → make the round of rebirth continue.

- *Deep insight and path wisdom*
  → begin to break the round.

But this high insight grows from very simple things:

- *Right view starts to see that actions have results.*

- *Moral conduct and mental training create the "soil and roots" for understanding to grow.*

So every time you choose kindness instead of cruelty, patience instead of anger, honesty instead of lying, you are not only making this life lighter — you are also quietly preparing the ground for future insight that can free you.

5. Training: purity of conduct, purity of mind

The text says that penetrative understanding (vipassanā) needs a certain "soil" and "root" to grow:

- *The soil: understanding the aggregates, bases, elements, and so on — seeing mind and matter clearly, and seeing their three marks: impermanence, unsatisfactoriness, not-self.*

- *The root:*

    - *purity of moral conduct (sīla-visuddhi),*

    - *purity of consciousness (citta-visuddhi).*

For lay people, the text mentions that purity of moral practice means carefully keeping the five precepts — not killing, not stealing, not committing sexual misconduct, not lying, and not taking intoxicants — as a regular, sincere training.

When we avoid unwholesome actions, we also avoid remorse.
The Abhidhamma notes that when there is no evil to regret, the mind naturally has gladness, zest, calmness, and ability for action, which in turn support higher states of concentration.

So in everyday life, taking responsibility for your mind can look very simple:

- *Notice when greed, anger, or confusion are starting.*

- *Choose not to feed them with speech or action.*

- *Strengthen non-greed (sharing, letting go), non-hatred (kindness, forgiveness), and non-delusion (learning, reflecting, meditating).*

These are not small moves.
They are ways of bending the stream of your consciousness toward freedom.

6. Seeing causes and conditions instead of "fate"

Finally, the text reminds us that all conditioned things — consciousness, mental factors, and material qualities — arise only when suitable causes come together: there must be an object, a sense organ, proper conditions like light for seeing, and contact between them.

Material things too are affected by many causes: heat, cold, nutriment, time, and so on.

So the law of kamma is not saying:

> *"Everything is fixed. You can't change anything."*

It is saying:

> *"Everything arises from causes. If you understand the causes, you can change the future by changing what you plant now."*

This is where responsibility becomes something beautiful, not heavy:

- *You are not being blamed for your past.*

- *You are being invited to take care of the present.*

The Law of Kamma and Rebirth

Every wholesome thought, word, and action is like cleaning one small corner of a very big room.

Over time, the whole room becomes lighter.

Summary

- *Our life is like a plant that grows from seeds of past actions, nourished by good or bad roots like greed, hatred, delusion, or their opposites.*

- *Consciousness (citta) is the cause of action (kamma); active mental states move body and speech and create future results.*

- *What looks like a solid "me" is actually a stream of momentary states, impermanent, unsatisfactory, and not-self, held together only by causes and conditions.*

- *Ordinary good and bad actions, when mixed with defilements, are cumulative of more rebirth; supramundane path wisdom is dispersive of rebirth and leads toward freedom.*

- *Moral conduct and purity of mind are the root from which understanding of kamma, rebirth, and the three marks can grow.*

- *Responsibility for our own mind means learning to see causes and conditions clearly, and gently choosing wholesome ones again and again.*

Questions for reflection

You can use these for journaling or quiet thinking:

1. *Think of a recent choice (like a message you sent or didn't send).*
    - *What roots were behind it — greed, hatred, delusion, or their opposites?*
2. *When you feel, "This is just how I am," can you also notice the stream of causes that have shaped that habit?*
3. *Which small daily action (for example, being honest in one situation, or being kind once a day) could be your way of bending the stream toward more wisdom and kindness?*
4. *Do you ever feel stuck in regret? How might keeping the precepts and acting carefully now reduce remorse and support a calmer mind?*
5. *If everything arises from causes, what is one cause you want to plant more often in your life — and how will you start today?*

– Practice Guide

Your Daily Kamma Diary

1. Why keep a kamma diary?

In Book 4, you learned that:

- *Kamma means intention – what your mind wants to do.*

- *Vipāka is the result – how those intentions come back as experiences.*

- *Kamma works through three doors:*

    - *Body (what you do),*

    - *Speech (what you say),*

    - *Mind (what you think and intend).*

This diary is a simple way to:

- *Notice your intentions more clearly.*

- *See which actions are wholesome (helpful, kind, wise).*

- *See which are unwholesome (greedy, angry, confused).*

- *Slowly train your mind to choose better seeds.*

You don't have to write a lot.
Just a few clear lines each day can already change how you see yourself.

2. The basic tools

Before the diary pages, remember three simple tools:

1. *Three doors of action*

- *Body – what you do with your hands and feet.*
- *Speech – what you say or type.*
- *Mind – what you think, plan, and wish for.*

2. Two directions

- *Wholesome (kusala): rooted in non-greed, non-hatred, wisdom.*
- *Unwholesome (akusala): rooted in greed, hatred, delusion.*

3. Two questions

For any action, ask:

- *"What was my real intention?"*
- *"What effect did it have on my mind and others?"*

That's all you need to use this diary.

3. Morning intention (5 minutes)

In the morning (or the night before), set a simple intention for the day.

You can write in your notebook:

Date: _____
My main intention today:
(Example: "I will try to speak kindly," or "I will try not to gossip," or "I will notice anger before I act.")

Then add one short sentence:

- *"Today I want to plant more seeds of _____ (kindness, honesty, patience, etc.)."*

This reminds your mind:

"I am not just drifting.
I am choosing what kind of person I want to become."

4. During the day: notice 3 key moments

You don't have to record everything.
Just choose three moments each day:

- *One body action*
- *One speech action*
- *One mind action (purely mental)*

You can jot them quickly in your phone or notebook when you have a minute.

The Law of Kamma and Rebirth

Template for each moment

For each moment, write:

1. *What happened? (short and simple)*

2. *My intention:*

    - *Was it greedy / generous?*
    - *Angry / kind?*
    - *Confused / wise?*

3. *Kamma type: wholesome / unwholesome / mixed*

4. *Immediate effect on my mind:*

    - *How did I feel right after? (light, heavy, peaceful, tense, proud, ashamed, etc.)*

5. *Effect on others (if I can guess):*

    - *Did this probably help or hurt them?*

Example entries

Body-door example

Body action: I helped my little brother with homework even though I was tired.

Intention: I wanted him to feel supported. A bit annoyed, but

mostly kind.

Kamma type: Mostly wholesome (kindness, patience).

Immediate effect on my mind: Felt warm and a little proud in a good way.

Effect on others: He seemed relieved and smiled more.

Speech-door example

Speech action: I joined in making fun of a classmate in the group chat.

Intention: I wanted to feel included and funny, even if it hurt them.

Kamma type: Unwholesome (some greed for popularity, some cruelty).

Immediate effect on my mind: Excited in the moment, then heavy and a bit guilty later.

Effect on others: They probably felt hurt and unsafe.

Mind-door example

Mind action: I imagined a fight with someone and wished I could embarrass them.

Intention: To get revenge in my head.

Kamma type: Unwholesome (anger, ill will), only in mind but still kamma.

Immediate effect on my mind: Heart felt tight, mood got darker.

Effect on others: If I keep thinking like this, I might act harshly later.

If you can record one moment of each type every day, you will very quickly start to see patterns.

5. Evening reflection (10 minutes)

At the end of the day, take a bit of quiet time.
Read your three entries and answer these questions:

1. *Which intention today was the cleanest and kindest?*
    - *How did that feel in my heart?*
    - *What can I do to have more moments like that tomorrow?*
2. *Which intention felt the most unwholesome or harmful?*
    - *What was happening just before it arose?*
    - *Was I tired, jealous, wanting attention, angry?*
    - *What could I do differently next time?*
3. *Did I notice any early warning signs?*
    - *Did my body tense up, did my thoughts speed up, did my mood drop?*
    - *Could I have paused for one breath before acting?*
4. *Is there anyone I should apologize to or make peace with?*
    - *If yes, plan when and how to do that.*

5. One small resolve for tomorrow:

- *"Tomorrow, when I feel (emotion), I will try to (wholesome response) instead of (unwholesome habit)."*

Write it as a short sentence, like:

"Tomorrow, when I feel jealous, I will not join gossip. I will stay quiet or say something kind."

This is how you use understanding to slowly change future kamma.

6. Weekly reflection (15–20 minutes)

Once a week, look back at your diary and ask:

1. *What patterns do I see?*
   - *Which unwholesome roots show often? (greed, anger, confusion)*
   - *Which wholesome roots are strong? (generosity, kindness, wisdom)*

2. Which area needs the most work?

- *Body: Do I act out anger a lot (slamming, hitting, breaking things)?*
- *Speech: Do I lie, gossip, or speak harshly often?*

- *Mind: Do I dwell in fantasies of revenge or constant craving?*

3. One focus for the next week:

- *Choose one small thing to work on (for example, "not joining harsh jokes," or "not scrolling late at night when I'm exhausted and irritable").*

4. What helps me choose good kamma?

- *Certain friends?*
- *Certain places or activities?*
- *Certain practices (like breathing, pausing, remembering a Dhamma phrase)?*

5. What makes unwholesome kamma more likely?

- *Sleep deprivation?*
- *Being on the phone very late?*
- *Certain people or apps?*
- *Hunger, boredom?*

Once you see conditions, you can start to change them:

- *If late-night scrolling makes you angry and restless,*
  → you can choose to stop earlier.

- *If certain chats always pull you into gossip,*
  → you can mute or avoid them, or change how you join.

This is not about blaming yourself.
It's about learning how your mind works.

7. Optional: A simple daily review page

You can copy this template into a notebook for each day:

Date: _____
Morning intention: _____

Body action (kamma):
– What happened?
– My intention:
– Wholesome / unwholesome / mixed:
– Effect on my mind:
– Effect on others:

Speech action (kamma):
– What happened?
– My intention:
– Wholesome / unwholesome / mixed:
– Effect on my mind:
– Effect on others:

Mind action (kamma):
– What happened?

– *My intention:*

– *Wholesome / unwholesome / mixed:*

– *Effect on my mind:*

– *Effect on others:*

Evening reflection:

1. *My cleanest intention today: _____*

2. *My most unwholesome intention today: _____*

3. *What I want to do differently tomorrow: _____*

You can keep it super short — even one sentence per line is fine.

8. Final encouragement

Kamma can sound huge: many lives, many planes of existence, complex Abhidhamma charts.

But in daily life, it is very simple:

- *Right now, in this moment:*
    - *You have some feeling, some thought, some choice.*
- *You can plant a seed of:*
    - *Greed or generosity,*
    - *Hatred or kindness,*

- *Confusion or wisdom.*

Your daily kamma diary is just a way to see that clearly.

You don't have to be perfect.
You just have to notice, learn, and try again.

Little by little, you become the person
who creates brighter kamma —
for yourself and for all beings around you.

Namo tassa bhagavato arahato sammāsambuddhassa.

Yāni pi imāni dhammadesanā-pustakāni mayā racitāni,

sabbalokassa hitāya sukhāya ca hotu.

Sukha-sādhāraṇena upāyena,

sallakkhaṇika-atthañca gambhīra-atthañca

sukarāvabodhehi desanā pavattatu.

Mayā Bhikkhunā Dhammasaminā Siridantamahapālakena

sabbadese sabbakāle ca

buddhadhammo saphalo anuggahako ca desito hotu;

paṭiladdha-saddhā pasādo ca bahujanassa uppajjatu.

Imaṁ kusala-kammaṁ ādāya

satthari ca dhamme ca saṅghe ca patiṭṭhāya,

kilesānaṁ parikkhayāya,

diṭṭhadhamme nibbāna-sacchikaraṇāya

pattiyā hotu. Idam me puññaṁ nibbānassa paccayo hotu.

The Law of Kamma and Rebirth

***Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One**.*

May these Dhamma-teaching books that I have composed be for the welfare and happiness of the whole world. By accessible and skillful means, conveying both the direct and the profound meaning, may the teachings be easy and effective to understand.

May I, Bhikkhu Dhammasami Siridantamahapālaka, teach the Buddha's Dhamma across all lands and times in a fruitful and supportive way; may faith and serene confidence arise in many people.

Relying on the Buddha, the Dhamma, and the Sangha, may this wholesome effort lead to the exhaustion of defilements and to the realization of Nibbana in this very life. Through this merit, may Nibbana be the condition.

About the Author

Bhikkhu Indasoma Siridantamahapalaka (pen name of **Ven. Sao Dhammasami, M.A. in Pāli, Ph.D. Candidate, I.B.S.C.**) is a Buddhist monk, researcher, teacher and Master Trainer dedicated to preserving and transmitting the Buddha's profound teaching of *Paṭiccasamuppāda* (Dependent Origination). His academic formation combines rigorous Pāli studies at **Magadh University, Bodhgaya**, with higher research in Theravāda philosophy, Abhidhamma, and meditation methodologies.

Ven. Sao Dhammasami has undertaken extensive study of both canonical sources and traditional Burmese lineages, including the teachings of Mogok Sayadaw, Monlae Sayardaw ,Mahāsi Sayadaw, Pa-Auk Sayadaw, and Ledi Sayadaw. His work integrates doctrinal precision with practical application, seeking to make complex principles—such as the twelve links, three rounds (*vaṭṭa*), and twenty modes—accessible for modern students, practitioners, and educators.

He is also the founder of **The Hswagata Buddha Tooth Relics Preservation Museum and he is working for The Office of Siridantamahapalaka**, a platform devoted to Dhamma research, publications, and educational tools. Beyond his academic and teaching commitments, he has actively engaged in cultural preservation and interfaith dialogue, contributing to the safeguarding of Buddhist heritage, including sacred relics and historical sites.

Breaking the Wheel: A Practical Handbook on Dependent Origination represents his most comprehensive effort to date: a bridge between ancient Pāli wisdom, Abhidhamma analysis, and contemporary pedagogy. It is written to serve not only scholars of Buddhism but also practitioners seeking a practical roadmap to understand and transcend the cycle of *saṃsāra*.

The Author Published Books

(All Books can download at https://www.amazon.com and https://www.academia.edu)

Date	Full Title	ASIN
2024-02-28	A Beginner's Guide to the Law of Dependent Origination (Paṭicca-Samuppāda): Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-V	B0FSKS4F18
2024-02-28	A Beginner's Guide to the Law of Dependent Origination (Paṭicca-Samuppāda): Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-VI	B0FSLT5WR8
2024-08-22	Paṭiccasamuppāda (Law of Dependent Origination)	B0DDXYTFD7
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-I	B0FSWH119Q
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-II	B0FSY39NP2
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-III	B0FSYWCJ16
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-IV	B0FSSGX6HB
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-VII	B0FSR19XVB
2024-09-04	A Beginner's Guide… DO Cycle Diagram Vol-VIII	B0FSSGX6HB
2024-11-05	Teacher Manual Hand Book Introduction	B0DM2Q1J65
2024-11-16	The 30 Nissaggiya Rules: MONASTIC DHAMMA	B0DNBHLFGG
2024-11-20	The 4 Pārājikas the 227 Rules of Pātimokkha	B0DNMVJSF4
2024-11-20	The 4 Pāṭidesanīyas: MONASTIC DHAMMA	B0DNMXHQ7X
2024-11-20	The 13 Saṃghādisesas: Monastic Dhamma	B0DNMXQPKG
2024-11-20	The 75 Sekhiya Rules of the Pātimokkha	B0DNMX5BK2

2024-11-20	The 75 Sekhiyas 1st part, Parimaṇḍa	B0DNMVRTLY
2024-11-20	The 75 Sekhiyas 2nd Part Ujuggāhika	B0DJCSSCJ
2024-11-20	The 92 Pācittiyas sahadhammika	B0DNMVW6XS1
2024-11-20	The 92 Pācittiyas 5th part Acelaka	B0DNMVM1CZ
2024-11-20	The 92 Pācittiyas Surāpāna: MONASTIKA	B0DNMY7HWD
2024-11-20	Bhūtāgāma 2nd part of the 92 Pācittiyas	B0DNMVX8HN
2024-11-20	Musāvāda the 1st part of The 92 Pācittiyas	B0DNMWQCP3
2024-11-20	The 92 Pācittiyas 3rd part Ovāda: MONASTIKA	B0DNMVHWJ1
2024-11-20	The 92 Pācittiyas 4th part Āvasatha: MONASTIKA	B0DNMTVGL3
2024-11-20	The 92 Pācittiyas Sappāṇaka: MONASTIKA	B0DNMW8DZ0
2024-11-20	The 2 Aniyata Rules of the Pātimokkha	B0DNNMXBLSS
2024-11-20	The 75 Sekhiya Rules of the Pātimokkha	B0DNN314HB
2024-11-21	The 75 Sekhiyas 5th Part Kabaḷa	B0DNRBBPB9
2024-11-21	The 75 Sekhiya Rules of the Pātimokkha	B0DNRBWM1N
2024-11-21	The 75 Sekhiya Rules of the Pātimokkha	B0DNDRD5KM6
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2024-11-24	The 4 Pārājikas and the 227 Rules of the Pātimokkha	B0DNY2DPHL
2024-11-25	The 2 Aniyata Rules of the Pātimokkha	B0DNZKGPHZ
2024-11-25	The 30 Nissaggiya Rules (Assessment)	B0DNYHPJ66

2024-11-25	The 92 Pācittiyas (2nd Part - Bhūta)	B0DNYX6SDT
2024-11-25	The 92 Pācittiyas (1st Part - Musās)	B0DNZ69PT
2024-11-26	The 92 Pācittiyas (3rd Part - Ovāda)	B0D2PHJ6G8
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2024-11-26	The 92 Pācittiyas (5th Part, Ac)	B0DP3GNH5R
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2024-11-29	The 75 Sekhiyas 2nd Part, Ujuggāhika	B0DPBCT4HT
2024-11-30	Assessment Book for the 227 Rules of the Pātimokkha	B0DPCVX2QB
2025-01-16	Custodians of the Buddha’s Sacred Relics Vol-1	B0DT6C12R
2025-02-17	The Relic Wars: Faith, Deception, and the Fight for Truth	B0DDXYQ6Z6
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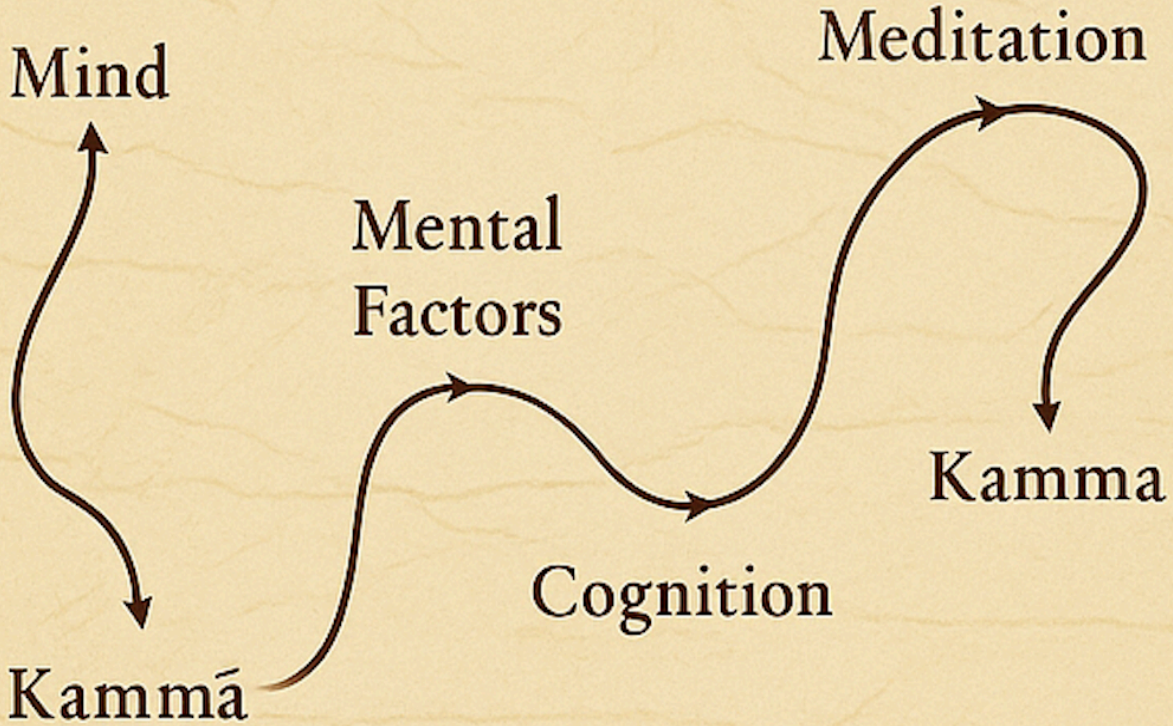
2025-09-05	Walking Magga Ñāṇa: The Path to Liberation	B0FPWZRL6G
2025-10-02	Buddhist Psychology & Philosophy for Modern Minds Vol-1	B0FTJZR19S
2025-10-03	Buddhist Psychology & Philosophy for Modern Minds Vol-2	B0FTSYB2NY

"The Abhidhamma is not theory, but a compass pointing toward peace."



BOOK 4

THE LAW OF KAMMA AND REBIRTH

Abstract:

This book investigates the Abhidhamma explanation of Kamma (intentional action) and *Patisandhi Citta* (rebirth-linking consciousness). It describes how wholesome and unwholescome intentions generate future results across lifetimes and how consciousness continues through the process of death and rebirth. The text outlines the four types of Kamma, their modes of ripening, and the various planes of existence in which beings are reborn. With ethical and psychological clarity, It shows how personal responsibility and intention determine one's destiny. The book guides readers toward an experiential understanding of moral causation and the continusness consciousness beyond physical life.

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